

THE
EVENTS AND TIMES
OF THE
VISIONS OF DANIEL
AND
ST. JOHN.

BY SAMUEL LEE, D.D.

THE
EVENTS AND TIMES
OF THE
VISIONS OF DANIEL
AND
ST. JOHN,

INVESTIGATED, IDENTIFIED, AND DETERMINED;

WITH SOME REMARKS ON
THE CHARACTER AND USE OF METAPHORS AND SYMBOLS.

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THE causes which led to the following publication, and to some others referred to in it, have been, the many, various, contradictory, and fanciful, interpretations of prophecy put forth during the last twenty or thirty years, tending, as it has appeared to the author, to render the once *more sure word of prophecy* matter of aversion, rather than of respect; the evidence to the truth of Christianity, deducible therefrom, null and void; and the efficiency of Christianity itself, a thing of doubtful disputation. To these must be added, the purely assumptive manner in which this question has been treated, the Judaizing doctrines inculcated, with the secular results urged: and to these again, the plausible system of prediction not less commanding and precise than that of Almanack-making: all of which, so far as experiment has been made, has utterly failed! And here, again, the least evil has not been, the very shallow and inconclusive system of reasoning—if such it may be called—set up and recommended: which cannot fail, if persevered in, to bring the Word of God into contempt, and hence necessarily to lead either to Romanism, or to pure infidelity. The times we live in, and the means we possess, call for, and should produce, better things. And such, the Author believes, a natural, easy, and judicious, exposition of Holy Scripture will abundantly give. How far he may have succeeded in eliciting these, it will be for the Reader to judge.

INTRODUCTION.

PART I.—*On Prophetical Interpretation generally, and particularly on the system of it adopted in this work.*

THE object of the following pages is, to determine by a system of inductive reasoning the *Events* and *Times* of the visions of the Prophet Daniel and St. John, assuming that what must be true of this portion of prophetical inquiry, cannot but be true of it all.

In a work published by me a short time ago,* this whole question was considered, as far at least as it then seemed to me necessary; but, as that work enters into much detail, of which readers in general feel no need, I have been advised to undertake and put forth the following outline, together with such further matter as has since occurred to me, which is neither a little nor unimportant. This work will therefore present to the Reader the *determining* particulars of the great events of Prophecy.

As to the system of interpretation adopted, it is that which,—as it appears to me,—the nature of the case requires. It has been usual, as every one knows, to guess at the meaning of a prophetical declaration or symbol, from its apparent resemblance to some event, person, &c., as the case may be, and then to cast about for reasons in order to recommend it for adoption. For example:—

We have in Daniel a Persecutor foretold under the symbol of a *Little horn*. This, every respectable Commentator has seen, must mean the *heathen Roman Empire*. But, as it has not been also seen, that all so foretold took place under that Empire, it has been imagined that PAPAL ROME must be meant, *i. e.* heathen Rome, drawn out as it were and continued in Papal Rome. The Persecutions carried on from time to time by that heathenish Church, have then been considered coincident events, too obvious to have been accidental: and thence it has been determined, without further inquiry, that the Pope of Rome—or, a series of Popes—must of neces-

* Seeleys, London, 1849.

sity be the persecuting Little horn of Daniel: and so positive have the propounders of this system been on the goodness of their conclusion, that they have not hesitated to lay it down as a maxim, that any inquiry, not taking this as a postulate, ought not to be noticed. Such a system must, as every one cannot but perceive, be of a character so pliant that any extraordinary man may, at any time, be converted into the Antichrist: and the fact is, no age of the Church has under this system been without one, and some have produced more than one. The same has been the case with innumerable other considerations connected with this question. Nothing has been determined beyond what the taste of one individual or other required; and the consequence has been, every candidate for fame in this way has been compelled to give way to some more fortunate one: which must of necessity continue so long, as nothing better than conjecture is had recourse to.

To this have been added, as subordinate means, certain propositions—termed by some eternal truths*—for the purpose of guiding the Interpreter in his otherwise perplexing course: but which,—true as they may be in other respects,—are utterly inapplicable to this question. Surely it must strike every one, in the least degree conversant with questions of criticism, that, what has been assumed in so inconsiderate a manner, should first have been proved to be good and worthy of acceptance, as the practice has been in all similar inquiries.

To these, again, have been superadded some of the most puerile and frivolous expedients of Judaism: and the result has been, such a carrying out into futurity of the events of prophecy, as to render the Apostolic determinations of these useless; a partial revival of the *old and superannuated covenant* in a restoration of the Jews, a *millennium*, a *premillennial* and visible advent and reign of Christ, and a state of things on earth, at once incompatible with its character, and opposed to the united voice of prophecy as interpreted by

* Nothing can be more interesting than to see how exactly Lord Bacon has described the two methods of inquiry here had in view, which he terms those of *anticipation* and *interpretation*. "Each of these two ways," says he (Nov. Org. Aphor. 22. Ed. 1831), "begins from the senses and particulars, and ends in the greatest generalities . . . the one from the very outset lays down some *abstract and useless generalities*, the other gradually rises to those principles which are really the most common in nature."

the Apostles, and, in the same degree, to the positive requirements of the everlasting covenant in Christ Jesus.

But this is not all, nor indeed the worst part of this plausible and deceptive system. Its advocates can also, by the adoption of an apparently harmless part of the *Jewish Cabbala*,* tell, and foretell, the year, the month, the day,—and even the hour, should it be called for,—when all this mighty revolution shall take place! Some few mistakes have indeed been made in this attempt,† but then, these have only had the effect of stimulating the unsuccessful prophet to try his hand again; and here he has never failed to discover that he had made some slight mistake in his calculations; but, from the accuracy now so happily arrived at, nothing of that sort can possibly occur again. And thus the ball kept up, the false expectations so created, frustrated and renewed, infidelity supplied with one of the most effective weapons of its warfare, have deprived our holy faith of its best evidences and powers.

But What have I to propose in lieu of all this? My general answer is, that which the *nature* of the case obviously requires: *i.e.* to make the sacred writers as far as possible their own interpreters: *e.g.* Daniel's seventy weeks,—certainly one of the most important portions of holy writ,—I take simply thus: After seven and sixty-two weeks,‡—of this seventy,—the Messiah was to be cut off, *i.e.* within the sixty-ninth week. But I know when this event took place; and therefore I also know, when this sixty-ninth week should be in existence.

We are next told that, then should the People of the Prince who should come, destroy both the city and the sanctuary. I now know therefore, that, some time after the cutting off of the Messiah, Jerusalem should fall. But I know when this took place: and, therefore, that it happened within Daniel's seventieth week, as I also do, that this event cannot take place again. We have now done with this sixty-ninth week.

* This is a very ancient expedient, as the Reader may see by referring to Grabe's *Irenæus* on the number 666 of St. John (p. 449. Ed. 1702), or to Le Clerc's edition of the *Apostolic Fathers*, after Cotelierius, Tom. I. p. 45, seq., where he will find this cabbalistic folly carried out *usque ad nauseam*.

† As by Mr. Mede himself, and some of the most successful and popular of his followers.

‡ Dan. ix. 24—27. But *after*, in such usage, means *within*; *e.g.* after three days I shall rise again, *i.e.* within three days: and, after eight days were accomplished, they came to circumcise the child; but this was within the eighth day.

versal Empire. I have the means too of knowing, that at that time Daniel's fourth universal empire was in existence,* as I also have, that no such Empire has existed since, and that none can hereafter exist which shall answer to the particulars given by the Prophet respecting this. It must of necessity, therefore, be that of *heathen Rome*: it is impossible it can be any other.

But Daniel's *Little horn* was to make war against the saints of the Most High, and to prevail for *a time, times, and a half*. But this Little horn represented, as we have also seen, this very Roman power: and it must follow, that, as this warfare actually took place under this power, and at this time, these saints of the Most High must be the martyrs of Jesus, who suffered in the great persecution. The thing is, I say, too clear and too well defined to be mistaken. And be it observed, I have taken this place (Rev. xvii. 18) in its naked and uninterpreted enouncements, just as Mr. Mede himself declares it ought to be taken.† I do not see, therefore, how his admirers can object, either to my process, or my conclusion.

There is still another limiting circumstance, which should not now be passed over: it is this, viz. This *very Little horn* was, according to Daniel, to claim, and assume, the character and honours of Deity, to blaspheme the Most High, &c. (Dan. vii. viii. xi., as shewn below). And the fact is, this same persecuting power did make this claim, as I have fully shewn.‡ At a certain period—also foretold by this Prophet—it fell to rise no more. The claim was made, and the saints were persecuted, just as the Prophet had foretold; and this within the period beginning with the fall of Jerusalem, and ending with that of the last persecution. These predictions so limited, therefore, were fulfilled to the very letter: and the facts of the case make it utterly impossible they can be fulfilled again. The thing is impossible, and cannot reasonably be expected.§

* As shewn abundantly below by me, and elsewhere.

† My larger work on Prophecy, p. xxii.

‡ Ibid. p. 214, et seq.

§ I may say here I rejoice at the fact, that a short review of my larger work has appeared in the *Journal of Sacred Literature* for July last (1850), written by the Coryphæus of Mr. Mede's School, and the most successful and popular of his followers. The article is anonymous, but there is quite enough given in the remarkably clumsy style of its writer, to which many other considerations might be added, to shew who the mighty unknown is. His first charge is, that, "in this bulky volume" (*i. e.* of mine) "all is *vague and indistinct*."—The manner in

This will perhaps be sufficient to shew, how I have dealt with the great and leading facts and times of this case, and that I have neither indulged in any ingenious speculations of my own, nor adopted any of the technical or cabbalistic practices of the Jews, which have been unhappily allowed to prevail on this question. But, as much still remains, viz. as to how I have dealt with other Scriptures, not enounced exactly in this particular manner, it is but right I should give some account as to how I have dealt with these.

The course I have adopted is then the following: viz. it has been usually taken for granted, that the parallel places of Scripture contribute very greatly to its right interpretation. I have held this, and have acted upon it: the only difference between my proceeding and that of others is, that I have carried it out to a far greater extent than they have: and the only question, perhaps, that can arise here will be, Have I done this accurately?—Which, however, I must leave to the candour of the Reader to determine.

Of my manner of applying the parallel places of Scripture, very ample exemplifications have been given below, as also in my larger work. I will add only one here; and this,—one which cannot but be considered important, as to the *times* of the great events of prophecy,—as couched in the terms *the last days, times, latter day, the end, ends of the world,** and the like. We have just seen what Daniel must have meant by the *time of the end*, and the *consummation*: let us now see whether the usages, just mentioned, conspire to confirm our

which I have determined the times of one of the visions of Daniel, and of St. John, I have just now laid before the Reader, and I ask: Is it the fact, that all this is *vague and indistinct*? If it is, then the charge must fall, not on me, but on the sacred writers themselves, whose statements I have merely given with their events. I have not attempted, indeed, to determine the *year, month, day, hour, &c.* in which any of these events took place; nor have I thought it necessary to do so, because their dates are too well known to require it.

Other charges are, that I have differed from all the Commentators; that I have not specifically pointed out the time of fulfilment in each seal, trumpet, &c.; that my fulfilment of all does not extend far beyond the death of Christ; and that I have made the several series of St. John's visions nothing more than repetitions of the same events: all which, this mighty man tells me authoritatively, is *unwarrantable, &c., ejusdem farinae*! My answer is, as these charges are the mere assumptions of a very plausible, pious, but weak man, I have a right also to assume, that they are entitled to no farther notice or reply from me.

* This has been done much at length in my larger work, pp. 99—106, &c.

conclusions on that point, or not; and, as I have done this much at length elsewhere, I shall now be as brief as I can.

The first of these terms, then, occurs in Gen. xlix. 1. "*Gather yourselves together,*" says Jacob to his sons, "*that I may tell you that which shall come to pass in THE LAST DAYS.*" The first great event however, brought to our notice here is, the coming of *Shiloh* (ver. 10): and this carries with it two others, each sufficient to determine its period. "*The sceptre,*" it is said, "*shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people (nations) be.*"

Now none have doubted, I believe, that by *Shiloh* is here meant our blessed Lord; the *period* of His coming, too, every one knows. But, according to Jacob, this must have been that termed by him *the last days*: this, I think, is inevitable. And again, at that time the sceptre was to depart from Judah; and history tells us, that it did then so depart from the house of Judah, *i. e.* within *the last days*. And once more, to Him the *nations were to be gathered* at that time: and, the fact is, they were then so gathered, *i. e.* into His Church, within the period so called, *i. e.* within Daniel's seventieth week, as shewn above. The coming of Christ took place, indeed, a short time before this seventieth week commenced; but, as that time was inconsiderable,* and, as this prediction is manifestly less strict and particular than that of Daniel, just noticed, this is of no importance. "*The last days*" of Jacob must therefore be generally, those in which our Lord appeared, and sent forth his Apostles to call in the Gentiles.

We have again (Heb. i. 1, 2), "*God . . . hath in THESE LAST DAYS spoken to us by His Son.*" But "*these last days*" must necessarily be those in which the Apostle lived: for in *these* Christ both appeared, according to the prediction of Jacob, and in *these* He spake to His Apostles and others.

Again (2 Pet. iii. 3, seq.), "*Knowing this first, that there shall come in THE LAST DAYS scoffers, &c.*" he adds, to assure us apparently, that those days had then arrived (ver. 5), "*For this they willingly are (i. e. now) ignorant of,*" &c. Again, (Acts ii. 17), St. Peter thus interprets a place in Joel (ii. 28), "*And it shall come to pass in THE LAST DAYS, saith God, I will*

* The Orientals have a maxim not unknown to our Sacred Writers, that, *what is rare is as nothing*: النادر كالمعدوم.

pour out my Spirit upon all flesh," &c., which he declares was then fulfilled. And here, as well as in the place above, he grounds all on the predictions of the Prophets. (Compare Isaiah ii. 2, and Micah iv. 1). Which must suffice on this expression.

As to "*the last time or times,*" we have (1 Pet. i. 19, 20) "*Christ was manifest in these last times for you,*" the period of which is necessarily that of Jacob's *last days*, and is too obvious to require further remark. Again (1 John ii. 18), "*Little children, it is the last time (i. e. now) . . . we know that it is the last time.*" And again (Jude, ver. 18), "*They told you there should be mockers IN THE LAST TIME.*" He adds, in the very next verse, "*These be they who (now) separate themselves,*" &c., which needs no comment. And again (1 Tim. iv. 1), on the equivalent "*latter times:*"—"IN THE LATTER TIMES *some shall depart from the faith,*" &c.; and of this Timothy was here particularly warned to put the brethren in mind, as of a thing most necessary; but which could have but little point, if these *latter times* were to arrive some hundreds of years afterwards.

On the phrase, "*the end, or ends, of the world;*" we have, on the former (Heb. ix. 26), . . . "*Now once in THE END OF THE WORLD hath He appeared, to put away sin*" (Dan. ix. 24, "*to make an end of sin,*" &c.) But every one knows when this His appearing took place; and hence, that its period could not be that of *the end of the physical world*; for no such end arrived then. It must, therefore, be *the end of the world* in some other sense, viz. that in which it should *end* in a *mystical* sense, and a *new creation* in the same sense follow (see on Rev. xxi. below). On the latter (1 Cor. x. 11) it is said, . . . "*All these things . . . are written for our admonition, upon whom THE ENDS OF THE WORLD are come.*" But the things so written were given as examples, for the purpose of instructing Believers under the New Covenant. Paul preached this Covenant, and this within the very period so named, and as marked by the other equivalents already noticed.

It must be impossible, surely, to refuse assent to the proposition, viz. that these terms do generally apply to the period of the Apostles; this must be too clear to be doubted: and the only question that can now arise must be, whether they may, or may not, be applied to any period of time considerably removed from their's. To this the answers must be: first, that

it has been shewn above, *when* this period should, and did, come to its END; namely, at the close of Daniel's seventieth week, when the Empire was to be, and was, given to the Son of Man (*de facto*) under the whole heaven, and when kings and their queens should, and did, become the nursing-fathers and nursing-mothers of the Church. And, secondly, as prophecy especially declares, that to His kingdom there shall be *no end*—the New Testament confirming this—the terms, *last days, times*, and the like, can with no propriety be applied to any subsequent period of its duration. They must therefore, of necessity, be restricted to the period of *the end* so determined (see on Daniel generally, below):* and to this both Testaments give their united and powerful testimony.

* I am now, as the reader also is, in a position to consider another of the charges brought against me by my very able and candid Reviewer (Journal, p. 109), "It is the practice of the learned author," says this Gentleman, "when he enounces a fresh clause of a prophecy, to quote almost every passage in the Scripture in which any of the principal words of the passage in question happen to occur, with, frequently, the context also. Now, to say nothing of the excessive tediousness of this plan"—and the Epistles of St. Paul abound in this—"the effect of it is twofold...it enables the author to write a vast deal on almost any statement of the Apostle, without saying any thing to the purpose. . . . And it so bewilders the reader's mind"—"this incessant citation of Scripture passages—many lengthy, and having no connection whatever with the subject, except a verbal one—that all knowledge of the original topic of investigation speedily" (*i. e.* through this lengthy sort of scriptural inquiry) "vanishes away." I need now only say,—what every reader must see,—that a more flagrant tissue of untruths was never committed to writing, and that I cannot but express my astonishment, that any man making the professions,—obvious enough in this article,—of great piety and love of truth, should have dared to put it forth. But a party,—here the market,—required it, and it has been provided accordingly. I may say, that if the use of parallel Scriptures is to be thus proscribed, surely the Apostles Paul and Peter must come under the condemnation pronounced upon me, and more abundantly St. John in the Apocalypse, if any credit is to be given to the parallels usually applied to this in our Bibles. I have in every instance, as above, endeavoured to ascertain the periods of my context, with its events. But deep and long-fostered prejudice is rarely scrupulous as to truth. I must say here, How admirably all this is accounted for in one of the Aphorisms of Bacon (20)! After stating that "*anticipations*"—*i. e.* as had recourse to by the school of Mr. Mede—"will be readily assented to, because deduced from a few familiar occurrences, and hence easily satisfy the imagination," &c. "On the contrary," continues he, "*interpretations*, being deduced from *various subjects, and those widely dispersed, cannot suddenly strike the understanding: so that, in common estimation, they must appear difficult and discordant.*" Which, he must be blind who cannot see, is precisely the case here. It is true I have canvassed my points far and wide, as in the cases above; in other words, I have found after multiplied observations, that our Lord, the Patriarchs, Prophets,

I trust I have shewn sufficiently at length, the *sort* of investigation which I have adopted, and that,—whatever use I may have made of this,—it is in itself worthy of all acceptation. I have also shewn, in the Preface to my larger work, what the character of that is, which has been almost universally adopted : viz. that it is a wild system of conjecture, so contrived and bolstered up by artificial rules, canons, and other expedients, that it necessarily *anticipates* the results, which its contrivers determined from the first it should. This, I say, is too obvious to escape any one of moderate perspicacity ; but, as it promises things most glorious, and indeed enables its advocates not only to explain prophecy in any way they please, but also to become prophets themselves, it is of too promising a character, and takes too fast a hold on the mind, to be readily given up ; and this I will venture to predict will not very soon be done, at least by its present admirers and captives.

The system of *interpretation* which I have adopted is not, I am sorry to say, of quite so easy and flattering a character. It demands an ardent love of truth in the Inquirer, as also extensive and unwearied research ; and, when this has been submitted to, it affords nothing beyond *Apostolical Christianity* in the *establishment of the New Covenant* ; and this as once effected throughout the whole world by miracle, with the fact, that nothing can be, or may be, either added thereto, or taken therefrom. All which, however, as a thirty-years' student of prophecy of no small credit, in Mr. Mede's school, once told me, is nothing beyond *mere milk and water* ! Another—and probably the very Reviewer answered in my Notes, and a preacher of it—has unblushingly affirmed, that by it nothing better *than wind** has yet been brought forth ! But, to dismiss

Apostles, and Evangelists, have all conspired to enounce *the same events*, and to confine these *to one and the same general period*. But, as what they have so said cannot be made to square with the dicta of Messrs. Mede, Brightman, Elliott, &c. (p. 108), I must necessarily have done very wrong, and very foolishly, *i. e.* in bringing together their many testimonies, in order to shew their perfect unanimity on these times and events, and as connected with the establishment of Christianity !

* See the Preface to my work on Prophecy. I may now notice a few more of my Reviewer's objections both to me, and to my theory : and here I will pass over all that is mere opinion, and will proceed to the little which has been given by way of proof. "There are (p. 110) some," . . . "unnatural and far-fetched interpretations . . . so palpably absurd, that to mention them is sufficient . . . to satisfy any impartial reader of the incorrectness

all this palpable and presumptive blindness and weakness, we proceed.—

of the theory of Dr. Lee." Now then for the proof. "The strange hypothesis that Domitian . . . was the wilful king of Daniel, forces him to interpret the language, 'and a god whom his fathers knew not shall he honour,' &c. (Dan. xi. 38), as denoting that he would cause his own images to be placed in the temples for worship, as though it were possible for a man to *worship himself!*" *i. e.* if Domitian had the images of himself, according to my Book, placed in the temples for worship generally, it must follow, that I have made him worship himself! And so, of necessity, my theory is bad, and my interpretation monstrous, &c.! To this exquisite morsel of criticism no further reply need surely be made: the will, and weakness, of its author must indeed be sufficiently apparent.

My next monstrosity is, my having made the king of the north and south the same person, &c. But my results require that, at this time, the ruling power be an *universal monarch*: and this makes it necessary, that the king both of the north and south be one and the same. But, Why has not this prodigy of Apocalyptic interpretation shewn that this could not be the case? Because, no doubt, it was more easy and more agreeable, to act the judge and to condemn!

"Once more (ib.), Daniel, in chapter xii. 1, says, '*At that time* shall Michael . . . stand up, &c., *i. e.* clearly at, or about, the same period of time, as the events related in the foregoing verse, viz. the destruction of Antichrist. This did not, however, suit the Professor's theory, and he therefore understands by the words *at that time*, a period two hundred and fifty years before!' I am sorry to say I have to accuse my Reviewer here of various crimes and misdemeanors: and, first, that this is a *wilfully and utterly untrue statement!* I have, with our Lord, made the beginning of the sorrows to be experienced *at that time*, the fall of Jerusalem; and the end of them, the fall of the last Persecutor: and, consequently, their continuance to fill that whole period, according to Daniel (ib. ver. 7). And again, I have made that period to comprehend the fall of the Antichrist, just as Daniel says it should. My friend's opinion seems to be, that I have blundered in giving any extent at all to this period; and this, I suppose, his "*at*" or "*about*" is intended to shew. And, once more, if I have truly fixed the time for the fall of the Antichrist—which this takes for granted—my theory has forced me to do rightly, in this particular at least.

I am next charged with monstrous absurdities in my notions on the great prophetic periods, which may be termed the *landmarks* of prophecy. "These," says my very gracious censor, "are disposed of in the most summary manner, just as the author thinks fit." I answer, they are disposed of precisely as they are in these sheets, and because the author has *thought it fit* to do so. He also says, with this gentleman, that they certainly are the *landmarks* of prophecy. And, further, that he has proved this, to the utter and everlasting ruin of the specious speculations put forth by this very honest Reviewer and Interpreter. Let him, if he can, prove the contrary. He also gives one more example of my monstrosities. In discussing, "How long shall be the vision (Dan. viii. 14), it is replied, unto two thousand three hundred days, . . . Dr. Lee simply says, 'These . . . days denote an *indefinite* period,' " &c. But Dr. Lee has simply said much more, and that which necessarily defines the duration and close of this period. This statement is therefore, as before, untrue! it also lacks the proof, which so great a writer ought, for his own sake, to have given.

It will have appeared I think to all, by whom reason and truth are preferred to prejudice and mere fancy, not only that the system of Mr. Mede is worthless, but that it must suffuse,—which it has actually done,—the Old Testament, and not a little of the New, with darkness that might be felt. This, I know, is the feeling of many; and it has long been mine. This it was, indeed, that first induced me to make inquiry on the subject generally: the result of which was, a very *imperfect* outline of the sort of inquiry now recommended, as also the larger work lately published upon it by me. The first had its faults, and these I have acknowledged: the last and larger work has no doubt its faults likewise; but, be these what they may, they have not yet been pointed out, notwithstanding the searching examination to which I took the earliest opportunity to submit it, and what has since been written, as examined here in the Notes.* Since the publication of this latter work, I have been enabled to see much that I had not seen then, which will be found in the following sheets. Any candid criticism on either of these will be thankfully received and acknowledged; my sole object having been, to ascertain the truth, and faithfully to propound it.

One result I have arrived at, which I cannot but consider valuable, and this I will now submit to the Reader: it is this, viz. As we know of but *one great promise* made to the Fathers, which the coming of Christ was intended to fulfil, it should follow that,—as the Bible is necessarily consistent with itself,—every ministration of the Patriarchs, Prophets, and

“Still worse,” it is added, “is the author’s notion about the thousand years of millennial purity, mentioned in Rev. xx. 1—4. This period,” continues my friend, “denotes an indefinite period, which cannot exceed the end of Daniel’s last week; by which he means the period of the destruction of Jerusalem.” But this again is grossly untrue, as every one must see who will take the trouble to examine the same proofs as given in these pages. The conclusion now given is, “Surely one, who can understand the language ‘a thousand years’ as denoting the insignificant period reaching from the time of Christ to the destruction of Jerusalem—about half a century—is utterly unworthy of the office he has taken upon himself—to expound the prophecies of the Word of God.” A sufficient refutation to all this will be found below. I need only remark now, that, as what is affirmed here is mere assumption, and sufficiently betrays the animus of its author, I leave it to shift for itself.

* I allude here to a private controversy of some months extent with a very highly esteemed friend, and one of the best—if not the best—of the writers of the school of Mede.

Apostles, would in one way or other be subservient to its fulfilment: and this again, would have the effect of exhibiting in the Scriptures one *plain, consistent, and invariable system*: and, accordingly, that how numerous and various soever the modes of expression adopted might be, all would in the main conspire to put forth, declare, and illustrate, the particulars of this one great event.

And it is as obvious, I think, as words can make it, that this is the one unvaried theme of the teaching of the New Testament. In the song of the Virgin, for example (Luke i. 54, seq.), "*He hath holpen his servant Israel, in remembrance of his mercy: as he spake to our Fathers, to Abraham, and to his seed for ever.*" But, What *servant Israel* could this be? Not the unbelieving, but the believing, Jews, of necessity, *i. e.* that very *small Remnant*, as noticed below, of which the inspired writers so often speak. And again, What was *the mercy spoken of to the Fathers*, if it was not that *everlasting covenant* made with Abraham, viz. that in his seed all nations should be blessed? (Gen. xii. 2, 3).

Again, in the song of Zacharias (ib. ver. 68, seq.), "*Blessed be the Lord God of Israel; for he hath visited and redeemed HIS PEOPLE. . . As he spake by the mouth of his holy prophets, which have been (ever) since the world began. . . . To perform the mercy PROMISED . . . and to remember his HOLY COVENANT; the oath which he sware to our fathers . . . to give light to them that sit in darkness;*" *i. e.* to men of all nations: and here again, "*His people*" must be "*the Election*" of St. Paul and "*the Elect*" of St. Peter of necessity. (Rom. xi. 7. 1 Pet. i. 2.) And, accordingly, we have the "*Gentiles*" here "*rejoicing with God's people,*" as Moses and Zacharias, and indeed all the Prophets, taught. See also chapter iii. 4—7, which fully gives us the mind of St. Luke on this subject.

Again, in the song of Simeon (chap. ii. 26, seq.), "*For mine eyes have seen thy salvation, which thou hast prepared before the face of ALL PEOPLE; a light to lighten the Gentiles, and the glory of THY PEOPLE Israel,*" *i. e.* of *that Israel* of whom He was one; for many such then waited in Judea for the consolation and redemption of Jerusalem.* We have here, therefore, in every case, *the promise* made good *as much to the Jews*, as it was to the Gentiles: and this was *the promise*, made and

* Luke ii. 38.

confirmed in the Covenant given to Abraham. According to these worthies, therefore, the *promises* made to *Israel* were *now to be fulfilled*: while *Israel* after the flesh, *i. e.* improperly so called, could claim under no such promise: they had become branches to be broken off; and hence they became *strangers to the COVENANT OF PROMISE*.

If we now turn to St. Peter (1 Eph. i. 12), we shall find him affirming, that the ministrations of the Prophets had respect solely to the *salvation* of Christ, and to *the times* of the Apostolic teaching of it. "*Of which salvation,*" says he, "*the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you. . . . Unto whom it was revealed, that not unto themselves, but UNTO US they did minister the things, which are NOW reported unto you.*" According to this, the Prophets ministered to nothing beyond *Apostolical Christianity*. They do not seem—*i. e.* as explained to us by the Apostles—to have had any idea whatever of any future restoration of Jews, Christian Millennium, new Dispensation, personal reign of Christ on earth, or of any thing of the kind. And certainly, both St. Paul and St. John anathematize every thing else; the former, even if preached by an angel from heaven.

And once more, "*To him*" (says St. Peter, Acts x. 43) "*give ALL the prophets witness,*" &c. And (ib. iii. 24), "*Yea, and all the prophets, from Samuel and those that follow after, as many as have spoken, have likewise foretold THESE THINGS.*" And so our blessed Lord (Luke xxi. 22), "*THESE be THE DAYS of vengeance, that ALL THINGS which are written may be fulfilled,*" (*i. e.* within them of necessity). We have here, therefore, the fullest testimony, that, to *these times*, and to *the things* which should, and did, take place within them, *all the Prophets* from first to last, had given witness. But, Did they testify to any other times? Yes, say the rejected Jews who remain wilfully blind, they have also foretold those of our restoration, of a Millennium, &c., and so says the Judaizing and prophesying school of Mr. Mede: and this, say they both, We can prove by our *Cabala*; we can shew by our year-day-theory, &c., when—even to a month, nay, to a day—this shall take place: besides, add the latter, it is quite certain from the *inefficiency* of Christianity as we now have it, and from the consequences of this visible in the world, that the Prophets did speak of days which the Apostles

could not have seen, and which cannot yet have arrived.*—As if Christianity established by miracle, must likewise be maintained by miracle! and, as if what is foretold of Christianity in the abstract, must necessarily be fully put forth in the concrete! All this is of course very decisive; it also is, because thought by all good men to be very desirable!

It must be needless to multiply testimonies to this effect; for, to those who are disposed to evade declarations so plain, so definite, so completely restricted, and so full to the point, that the *New Covenant* should be,—and is,—fully and finally established; no testimony, though given by one rising from the dead for that purpose, would be deemed sufficient: and, to others who prefer the plain and obvious enouncements of God's holy Word to the weak and silly devices of men, and the policies of a party, it would be superfluous. We conclude therefore here, that the *spirit of ALL prophecy is testimony to Jesus*, and to His kingdom, as erected fully and finally, according to the terms of the covenant made with Abraham, and to the times fixed and determined by His servants the Prophets and Apostles; and that this affords us a full and sufficient insight into the great scheme of Scripture, as well as a complete system of evidence to the point, that it is indeed *the work of God*; and

* To my notions that all prophecy is fulfilled, a very popular preacher in Manchester, and indeed a very good man, though not a remarkably judicious one, offered this question; viz. Is the day of judgment then past? not aware, of course, that this had never been made matter of prophecy, but only of doctrine! I remark here, a wholesale system of indiscrimination similar to this, and hence of confusion itself confused, marks the far greater part of the inquiries of this marvellously deluded school. To the *blinded Jews* (Rom. xi.), for example, the promises necessarily made to the holy Remnant, or Elect, are universally ascribed by them; and the times of "*the latter days*," carried forward just as the fancy of the *Cabbalist* may be. It has been objected also—and by the writer noticed above—both to my work of 1830 and of 1849, that my system is that of Bossuet, Hammond, Grotius, &c., which is not true. Bossuet's system is that of Mede, i. e. to guess at, not to investigate, the meaning of any passage, and then to endeavour to make it quadrate with the guess. With Bossuet's results I have nothing now to do. As to Hammond and Grotius, had they but seen that the 1000 years of St. John was a *mystical*, not a *chronological*, period, they probably would also have seen that the seventy weeks of Daniel was, and would have determined every thing necessary to this question long ago. My system is not, therefore, that of these writers, and my very accurate censor has, as before, stated any thing but the truth.

that *Christianity as now completely established, is adequate in its purity and powers, to the renewal of every believing heart, the saving of every renewed soul, and the full realization both in individuals and mankind generally, of all that the Prophets have said, and St. John has, in the brightest enouncements of his Revelation, taught: and further, that to a very great extent, this has been seen and felt within our own times.*

I shall now add a few remarks on the claim made by the followers of Mr. Mede, viz. that they are the Orthodox and sole Protestant interpreters of Holy Writ, to shew how in this they conspire to uphold one of the main grounds of the Papacy.

On the development of the school of Mr. Mede, and of the Pontificate.

We often hear it urged with great earnestness, that Mr. Mede's school are the Orthodox and sole Protestant interpreters of prophecy; implying of necessity, that all who differ from them are *Heterodox* and *anti-Protestant*. This they ground on the consideration that they alone make the Pope, or his system, the Antichrist of Scripture; his Church the whore of Babylon, and the like: and that, others not doing so, are justly considered as heterodox, and unfriendly to the Protestant cause. I shall now shew that the reverse of this is the truth.

Mr. Mede's theory then, as I understand it, exhibits Christianity as in a state of progress, until it shall attain to that perfection both in power and extent, which is foretold by the Prophets, and represented in the two last chapters of the Revelation of St. John. This, I believe, is in the main the view of all that school. Nor does that of Mr. Maitland and Dr. Todd essentially differ from it, as to the far distant and final perfection of Christianity.

But this rests on the assumption, acted on as a principle, that Christianity is under the fatal necessity of such a progress. This is likewise assumed by the followers of the Pontificate; and is, in like manner, acted on as a *principle*: and upon it is their whole *system of development* essentially made to stand. The different ways, in which it is followed out by these several schools, is of no moment here: both evince nothing more in this than matter of detail, in which men equally

learned, able, and honest, may be fairly allowed to differ. They do so differ; but, as far as *principle* is concerned, they most cordially agree.

It may therefore be fearlessly affirmed, that Protestants *in general*, embracing as they do the system of Mr. Mede, cannot consistently hold up their hands against the principle of development urged by Papists, and of late by father Newman in particular. They may indeed, and do, object to the detail; but this can never be thought sufficient to silence any opponents, much less such as these are; and, therefore, so long as these principles prevail, the snake of development can at best only be scotched, not killed: and so far, whatever the school of Mr. Mede may bring from the Apocalypse against Romanists,—and the same, and on precisely the same grounds, Romanists have brought against Protestants,*—Development, the key-stone of Popery, will continue to hold its place; and this, as far as principle is concerned, will Protestants very essentially contribute to confirm, and to perpetuate. But, let it be seen that Apostolical Christianity is *complete*, that *nothing can be added to it* as such, or *taken from it*, at less than the risk of damnation, and this though done even by an angel from heaven,† and the whole fabric of Romish development falls instantly to the ground: the nail, or peg, on which it hung gives way, and all that was suspended thereon receives irreparable and everlasting destruction.‡

But it has been shewn above, and in my larger work, that Christianity is *complete*, *i. e.* that the *New Covenant* has been fully, and finally, established: the city compact, and at unity with itself, has been built upon the foundations of *the Apostles and Prophets, Jesus Christ himself being the chief corner-stone*; and the REVELATION (*Ἀποκάλυψις*, *Apocalypse*) of St. John, is the DEVELOPMENT of this, as given to him for the purpose of conferring it on His Church.§ Hence he tells us, that “*These sayings are faithful and true*,” *i. e.* they are *the faithful and true revelations* of those enigmatical and shadowy things, which had been declared by the Prophets. St. John

* *I. e.* as done some years ago in a work published under the feigned name of Pastorini, by Dr. Walmesly the then Roman-Catholic Bishop residing at Bath; which was circulated with great effect in Ireland.

† Gal. i. 8, 9.

‡ See Isaiah xxii. 24, 25.

§ See my larger work on this place.

adds : “ *And the Lord God of the holy Prophets sent His angel to shew unto His servants the things which must (i. e. then) SHORTLY be done.* And again, that this DEVELOPMENT is a *final one*, is evident from what closes and seals it, viz. “ *If any man shall add unto these things, God shall add unto him the plagues that are written in this book ; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life,*” &c. But, both Roman Catholics and the followers of Mr. Mede, do, upon *principle*—which they propound as authoritative—at once add to, and take away from, *the things which are written in this book* : and Protestants, how little soever they may be inclined to favour the details of these, do with both hands sanction *the principle* ; and, what is worse, many of them actually go on from year to year, foretelling those *additional things*, of which neither John nor any Prophet has said so much as one word, and which they labour to have it believed shall still come to pass ! And, in order to bolster this up, they tell us that Apostolical Christianity has yet wrought *no deliverance in the earth* ; that it has *only brought forth wind*, and is a mere makeshift for the time being. They detract from its excellencies, ignorantly indeed, in order to exalt the very puerile figments of a Millennium,* &c., which they have had the misfortune to adopt !

Let the Reader now judge, where the *Heterodoxy*, and real *anti-Protestantism*, is found among us, with regard to this question ; and whether a system so flattering, and at the same time so pernicious, ought to be continued or not.

* The period and particulars of the millennium of St. John, are discussed below.

PART II.

On the figurative and other modes of expression peculiar to Holy Scripture.

THERE can perhaps no doubt remain on the mind of any on the question, that, as the Bible is a book very peculiar in its diction, the first thing an interpreter anxious to know its meaning ought to do is, to make himself thoroughly acquainted with this. It will avail us nothing to do, as it is the practice with many, to lay down certain abstract rules for our guidance, until it shall have been ascertained that these are suitable to our purpose.

It is very generally assumed, that, if a certain symbol or metaphor is found to designate some one person or thing on some occasions, it must do the same on all; as it also is that, if the expressions occurring in one of the parallels of a verse are to be taken *literally*, so must they also in the other: and the consequence has been, Scripture *generally*, and prophecy *in particular*, have been very unsatisfactorily interpreted; while it must be obvious, upon a very superficial view only of the case, that, as Holy Scripture has not been committed to writing under any such laws, the results arrived at must be unworthy of confidence. It is our intention, therefore, now to offer a few remarks, and to lay down a few rules, on this subject, on which reliance may be placed; not for the purpose of following out this question to the extent that it deserves, but only to touch upon it, as far as our present researches may require: referring the Reader to such works on the Rhetoric* of Scripture as may supply the further information wanted.

We have now, therefore, four different kinds of writing briefly to consider: I. Language in its natural and proper application; II. Metaphor, in which the natural and proper

* I know nothing so full on these subjects as the *Philologia Sacra* of Glasius. Of this the early editions are the best, the latter ones having been altered to suit the Rationalistic system of modern Germany. See also Mr. Fairbairn's work on Typology. Clark, Edinburgh, 1847.

use of language is superseded by an unnatural and improper one, which may be termed *translated*, *figurative*, or the like: III. *Symbolical* language, in which some person or thing is represented by some other, bearing some analogy, or capable of bearing some analogy, to it: IV. *Parable*, in which a feigned case is put, for the purpose either of illustrating some particular position, or, of eliciting some conclusion from it. Of this latter, our present inquiry will make little use. In all which cases it should be remembered, that language is the *mere vehicle* of things conceived of, or entertained, in the mind: and that *the things* themselves, so entertained, are the great objects of our inquiries; and hence, that we should not confuse ourselves and others, by inconsiderately mistaking the one for the other.

Natural and *proper language* is that which applies words in their purely natural sense; as, *John runs*, *Thomas stands*, &c. *Metaphor* is the use of language in an improper or translated sense; as, *John runs on with such a notion*, or *story*; *Thomas stands upon his metal*, &c. *Symbol* exhibits some object to the view of the reader or hearer, intended to represent,—thus embodied,—the character, or properties, of some other; as, *I saw a Lamb standing on Mount Zion*: where the Lamb represents the person of Christ in some sense.—Between *symbol* and *metaphor*, however, there is only this difference, that symbol personifies as it were something intended; while metaphor applies language, in a translated sense only, to express this; as, “*Worthy is the Lamb*,” &c. But, as to the exegetical sense, this distinction is scarcely necessary, and none of the earlier writers on the Rhetoric of Scripture have had recourse to it; but, as much has been said of it of late, I have thought it right so far to notice it.—*Parable*, as already noticed, is merely putting a case, as in that of Jotham and the trees, of Nathan to David,* &c.

Now, as the Oriental mind is extremely rapid in its conception of things, one member of a parallel in Scripture will often be given in *natural* language, while its corresponding one will be expressed *figuratively*, e. g. “*She that liveth in pleasure, is dead while she liveth*”: where “*liveth*” in both places, must be understood *naturally*; “*dead*,” *figuratively*.

* Judges ix. 8, seq. 2 Sam. xii. 1, seq.

Again, "*Let the dead bury their dead*," where the first member must be taken *figuratively*, the second *naturally*.^{*} So likewise in, "*This (i. e. matter) is my body which is given for you*:" the first member involves a symbol, the second explains its object doctrinally: *i. e.* the giving up of Christ's body to be crucified.[†] Nothing is more common, particularly in those who write for the many, than to talk loudly and much on the *strictly grammatical and literal interpretation* of Scripture, as if this must necessarily be right and safe. But, let people be on their guard in all such cases!

Metaphor will frequently be broken, mixed, or changed, even within the same grammatical connection: and, in all such cases, care must be taken to ascertain from the context, what the *thing* meant really is; *e. g.* "*I am the root and offspring of David, and the bright and morning star*," changes the metaphor twice, signifying nevertheless the same person; while the doctrines intended to be inculcated are various: *i. e.* Christ is here viewed in various respects; first, as the source of David's existence and rule; secondly, as his lineal offspring, and hence *the spiritual David*; thirdly, as that light which, like the morning-star, should be the harbinger of spiritual light to wandering and lost man.

Whence it will be seen, that, as doctrine is *embodied* in these metaphorical usages, care must be taken rightly to interpret them, and particularly so when the metaphor is mixed or complex. The *mystical* name *Israel*, for example, literally means, "*Prince of God*:"[‡] *i. e.* one who, as a Prince, should nobly contend and prevail. But, as this must be *spiritually* applied, *i. e.* to the mind in a religious sense, and hence imply

* See my Letter to Mr. Faber.

† Luke xxii. 19, "*This do in remembrance of me*," contains a precept, marking the rite as a memorial: in other words, as symbolical of the thing intended by the institution. In the term "*you*" we have a synecdoche, involving in the Disciples all succeeding ones. That "*this is my Body*" is figurative, is evident from this consideration, viz. It was impossible even for Omnipotence to say *literally*, that any thing was the body of a man, which *really* was not so: and certainly, the bread taken by Christ on this occasion was not his natural body. The question is not here, what Omnipotence might do on any occasion; but whether, if Omnipotence speak, the language used is *natural*, or *figurative*. Here it is *figurative* beyond all doubt.

‡ Gen. xxxii. 28: *i. e.* compounded of שׂר 'a prince,' and אֱל 'God,' with a servile י prefixed: יִשְׂרָאֵל *Israel*.

that all so named are, or ought to be, truly religious,—we must be careful not to mistake *any one* so named, as *really* possessed of this character, or as truly entitled to its privileges. In like manner, a *Jew*,—derived from the proper name *Judah*, so called because he was to be *the praise of his brethren*;* in other words, a *Jew circumcised in heart*, not merely in the letter,—to be really so, must possess that character.† *Jacob*, in like manner, may be properly, or improperly applied: *i. e.* signifying merely a carnal descendant from Jacob and a *supplanter*; or, one who also bears his spiritual character, and is a true Israelite.

There is a place in Isaiah, in which an extraordinary use of these senses is found; it is this (chap. xlix. 1, seq.): . . . “*The Lord hath called me from the womb; from the bowels of my mother hath He made mention of my name. And He hath made my mouth like a sharp sword . . . in His quiver hath He hid me; and said, Thou art my servant, O Israel, in whom I will be glorified.*” It must be evident, I think, from this person’s being hidden, His mouth like a sharp sword, His being given for a light to the Gentiles (ver. 6), &c., that Christ is meant. “*Israel*” here, therefore, must be taken in its *mystical* sense, *i. e.* implying *Prince of God*, in its highest acceptation. And, if so, then must the allusions to His birth here, be intended to remind us of the promise made to the woman, that her seed should bruise the serpent’s head. The sharp sword likewise, and the arrow said to be hidden in the quiver, must refer to Christ’s victories, as in Psalm xlv. 3, 5, and cx., &c., with reference to the overthrow of the Tempter and his kingdom. But verse 4 here must apply, *sensu prægnanti*, to the true Zion, as indeed the following context sufficiently shews: (see also verse 14, seq.).

In the next place (verse 5), Christ, or it may be Christ in

* Gen. xlix. 8.

† See Rom. ii. 29. Of the Jews, there were those who were *really so*, and those who *were not*. Of the first, the great body of the Jews are examples; of the second, that *small Remnant* only, of which St. Paul was one. See Rom. ix. 27, xi. 1—8, seq. &c. To the latter *only* the promises belonged; and to them they were *all fulfilled to the very letter*. The former can now come in only by faith in Christ (ib. 23. 31). See also my larger work, particularly on the Covenants. To apply the promises of restoration to unbelievers is absurd; as it also is, to talk of a restoration to Canaan under the New Covenant, which particularizes no country.

His Church, is likewise meant: "*Now saith the Lord that formed thee from the womb to be his SERVANT*" (comp. Phil. ii. 7. Isai. liii. 11) "*to bring Jacob again to Him:*" *i. e.* as it should seem, *Jacob* who had departed from Him, the rebellious Jews. It is added, "*Though Israel be not gathered,*" (*i. e.* the same rebels), "*yet shall I be glorious,*" &c.: *i. e.* though *Israel*, or *Jacob*, naturally so called, refuse to be gathered, "*yet shall I,*" *i. e.* Christ, or Christ in His Church, "*be glorious.*" And again, "*It is a light thing that thou shouldest . . . raise up . . . and restore the PRESERVED of Israel;**" *I will also give thee for a light to the Gentiles, that thou shouldest be my salvation unto the ends of the earth:*" which makes it certain, that Christ in His Church is meant; as it also does, that the terms *Israel* and *Jacob*, are here used in several senses.

But, the same terms and figures will not only have various applications, as in the last instance; they will also have even double and triple applications in the same context: *e. g.* "*The desert shall rejoice and blossom as the rose*" (Isaiah xxxv. 1). But, properly speaking, the desert can neither rejoice nor blossom: the inhabitants of the desert may rejoice; and these again, considered under another figure as plants, may blossom as the rose, which is *figurative*, implying prosperity and fruitfulness. But the term desert here, may have a further figurative meaning: *i. e.* as implying the heathen world, in which no spiritual culture or produce had been known, but only thorns, birds, and beasts, of prey. Of this sort innumerable instances may be adduced: but, as I wish to be short, this must be left to the industry of the student. I need only remark that, if we carefully observe our context, its parallels, and *its great object*,—the fulfilment of the promises made to the Fathers,—we shall have no difficulty in following the rapid and abrupt terms, and changes of mind and of matter, as brought before us by the Prophets.

Again, as the great purpose of prophecy is, *testimony to*

* *I. e.* not the Jews generally, but only that small Remnant from among them, to whom, as noticed above, the promises were made and fulfilled. The *preserved, residue, outcasts, dispersed, little ones*, and the like, are the titles usually given to this party. In some instances, "*all the house of Israel wholly,*" is their designation. See Ezek. xi. 15, &c., and my larger work, pp. 23, seq. 49, seq.

Jesus, it will be found, that one of the great sources of its metaphors and symbols is, *Christ, His kingdom, and His servants*: another, Satan and his. Under these, the powers both of heaven and earth are put in requisition, and made to minister either to the cause of the Redeemer and of His people; or, to some extent, to that of the Adversary. And here, again, the conflicting parties will occasionally be designated even by the same figures, or symbols. Christ, for example, though symbolized by a *Lamb*, is also *metaphorically* described as *the Lion of the tribe of Judah*.^{*} His people are likewise described as having the property of lions.[†] Satan too, is said to be like a *lion going about seeking whom he may devour*.[‡] His ministers are likewise described as lions.[§] It would be almost endless to specify the various figures employed to designate our Lord only: it must suffice here to remark, that, whatever the figure or symbol used may be, there will be no difficulty in discovering what the agent, or the doctrine, intended to be inculcated is; *i. e.* whether that of the *Good Shepherd, the Prophet, Priest, and King* of his people, who is *the Way, the Truth, the Life, the true Vine, &c.*; or, that old serpent the Devil, and Satan, working in the children of disobedience. The great and only difficulty in considerations of this sort is, the distinguishing of the several parts of the figures, when they are greatly complicated, or, involve metaphor upon metaphor, together with natural and mystical language promiscuously used, and the like. I will now offer a few examples of such,

Of all the symbols of Holy Writ, none are perhaps more interesting, or have hitherto proved more difficult, than those of *the Cherubim*. Various have been the attempts to explain them; and, as it seems to me, none have succeeded to the extent, necessary for ascertaining their true nature and import. According to my notions, they shadowed out the ministers of God, generally, which should be employed in establishing the New Covenant. Let us examine, as briefly as we can, what has been said about them.

In the Revelation (chap. iv. 2, seq.) we have a symbolical

* Rev. v. 5.

† Gen. xlix. 9. Num. xxiv. 9. Micah v. 8.

‡ 1 Peter v. 8.

§ Psalm vii. 2. x. 9. xxii. 13. xxxv. 17, &c.

representation of the Throne of Jehovah, attended by His several Ministers and other appointments.* The person sitting on this Throne is evidently the God-man Christ Jesus. Round about it are seated four and twenty Elders crowned, and in white raiment. These I take to represent the Heads of the Tribes of Israel, joined with the twelve Apostles of the Lamb; and intimating that, in Him, the Old and New Covenants are united and completed. By the sea of glass like unto crystal, I understand that *fountain* of the waters of life, which we are taught proceed from the throne of God and of the Lamb:—of which, more when we come to Rev. xxii.

In verse 6 seq., we have four living creatures, *full of eyes before and behind*. The first resembles a *lion*, the second a *calf*, the third has the face of a *man*, and the fourth is like a *flying eagle*. Each of them has also *six wings*: they are *full of eyes within* (i. e. under or within their wings), and “*cease not day and night, crying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*” Upon this the four and-twenty Elders fall down, casting their crowns before the throne, and worshipping Him that liveth for ever and ever, and whom they address as the Creator of all things.

If we now turn to Isaiah (vi. 2 seq.), we shall find the *Seraphim* similarly employed; each, as in St. John, having six wings, and crying, *Holy, holy, holy*, as before, with the addition, viz. “*The whole earth is full of His glory*: more literally, *The fulness of the whole earth is, (or shall be†) His glory*: which I take to be predictive of the establishment of the *New Covenant*, in which all nations, or the whole earth, should be blessed, which indeed is obvious from the context.‡ To suppose, as some have done, that the works of God in nature are here meant, is to suppose something quite foreign to this context, and infinitely beneath its purposes. Besides, Christ is, as St. John positively informs us, the person here worshipped (John xii. 41). He also tells us (ch. i.) that, *by Him all things were created, and that without Him, nothing was made, that was made*. We have here therefore, necessarily, the same

* In Ezek. i. 28, “*As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about:*” i. e. attesting the everlasting and glorious nature of the New Covenant. See Ps. lxxxix. 37.

† For if this contain prediction, we are as much at liberty to supply the ellipsis by *shall be*, as we are by *is*.

‡ Which (verr. 9, 10), is explained to that effect, in Matt. xiii. 14, seq. 1

Divine Being, and the same Ministers, that we have in Rev. iv. as quoted above, although differently described. And, from what we have here (verr. 6, 7), these were evidently Christ's ministering spirits. One of them too, commissions Isaiah, (verr. 8, 9), and so constitutes him a ministering servant likewise.

But the most complete description of these ministers is to be found in Ezek. chh. i. and x., from the consideration of which it must be evident, that Ezekiel had before him precisely the same ministers that both John and Isaiah had. This symbolical representation comes with a whirlwind from the north; intimating perhaps, as elsewhere, that the afflictions soon after predicted should come upon Judea from that quarter.*

In verse 4, the "*fire unfolding itself*" is intended perhaps, to remind us of the *Cherubim* placed at the east of the garden of Eden, upon Adam's expulsion from it; for it is said (Gen. iii. 24), "*He placed at the east of the garden . . . Cherubims and a flaming sword which turned every way,*" &c. (In the former case *אֵשׁ מִתְלַקַּחַת*, in the latter *לֵהֵט הַחֶרֶב* *לְהִמָּחֵק*, lit. i. *fire accepting itself*: ii. *the flaming of the self-turning sword*). And, as *redemption* was then promised by the *seed of the woman*, so also was its universality symbolized by the exhibition of this four-faced symbol, *i. e.* pointing to the four quarters of the world: the doctrine so embodied was, therefore, intimated from the very first, together with its concomitant judgments by fire and sword.

We are next informed, as in St. John, that four living creatures were seen (ver. 5); and, a little lower down (ver. 10), that each had the face of a *man*, of a *lion*, of an *ox*, and of an *eagle*: that the face of the lion looked toward the *south*, that of the ox toward the *north*, that of the man probably towards the *east*, and that of the eagle towards the *west*; *i. e.* as before, towards each quarter of the globe.

Each living creature has here (verr. 6. 11) *four wings*; in St. John and Isaiah, it had *six*. In verse 13, we are told, that "*the likeness of the living creatures . . . was like burning coals of fire, and like the appearance of lamps . . . and out of the fire went forth lightning . . .*" (14), which is perhaps sufficiently

* *I. e.* from Babylon; and, when *mystically* mentioned, from the *mystical* Babylon, which should occupy the post of the natural one.

explained by (Ps. civ. 4) "*Who maketh His angels*" (or messengers) "*spirits, and His ministers a flaming fire:*" which is thus commented upon by St. Paul, (Heb. i. 7) "*Of the angels he saith, who maketh His angels*" (or messengers) "*spirits, and His ministers a flame of fire.*" "*But unto the Son he saith, Thy throne, O God, is for ever and ever:*" i. e. as before, making the Son the occupant of the throne, and these creatures his ministers. The going forth of the lightning here, reminds us of the description of Christ's coming to inflict His judgments on the Jews; (Matt. xxiv. 27, &c.), "*As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be:*"—and such truly it was.*

We are told, in the next place (ver. 18), that the *rings*, (i. e. curvatures, or fellyes) of their wheels were full of eyes: in St. John that their bodies were:† and again (ver. 20, 21), that the spirit of the living creatures was in the wheels. Ezekiel tells us, too, that the burning coals of fire, to which these creatures were assimilated, were like the appearance of lamps. St. John also tells us, that there were seven lamps of fire burning before the throne, which are the seven spirits of God: i. e. symbolizing the plenary‡ operation of His Holy Spirit.

If we now turn to Zechariah (iv. 2) we shall find these seven lamps, and their explanation. "*I looked,*" says the Prophet, "*and behold, a candlestick all of gold, with a bowl upon the top of it, and his seven lamps, and seven pipes to the seven lamps . . . and two olive trees,*"§ &c. The answer to the question, *What are these?* is this very general one: "*Not by might, but by my Spirit, saith the Lord of hosts:*" i. e. to be sent forth with His servants. We have again (ver. 10) . . . "*They shall see the plummet with THOSE SEVEN: they are THE EYES of the LORD, which run to and fro through the whole earth:* these

* Comp. Ps. xviii. 7, seq.; cxliv. 6, 7; Zech. ix. 14; Rev. iv. 5; Matt. xxvi. 64, &c.

† Whence it must be evident, as before, that the sacred writers were not remarkably careful to employ exactly the same symbols, when severally describing the same things.

‡ The round number *seven*, *seventy*, and *seventy times seven*, implying a complete amount of the thing, or things, specified.

§ Called also the *anointed ones*; i. e. with the oil of the olive-tree, and hence *mystically, inspired ones*; the teachers, as I hold, of the two Covenants, each testifying of Christ, and receiving the unction of the Spirit from Him. Whence it must also appear, that the great candlestick of the Sanctuary symbolized generally, the complete means of grace to be set up within the Church of the New Covenant.

seven lamps therefore, thus explained, seem to imply the pouring out of the Spirit in the Apostolic times.

We have again (Ib. ch. iii. 8, seq.), "*Behold, I will bring forth my servant the Branch,*" i. e. Christ. Again (9) "*Behold the stone that I have laid before Joshua; upon one stone shall be SEVEN EYES.*" Which must, as it appears to me, mean the same thing, i. e. the plenary residence of God's Holy Spirit in Christ, and its operations in the establishment of the New Covenant, or Church. This *one stone* is again thus spoken of (ib. ver. 7), "*He shall bring forth the head-stone thereof with shoutings, crying, Grace, Grace unto it.*" This *head-stone* must, as it should seem, be that on which *seven eyes* are said to be, in the verse immediately preceding, and this *the Branch*; i. e. Christ Jesus. This head-stone, evidently, is again said by St. John to give light, as *a stone most precious* (Rev. xxi. 11); and which is there styled, "*the Glory of God.*" Again (Is. xxviii. 16; Eph. ii. 20; 1 Pet. ii. 6), this same stone is denominated *a precious corner-stone*, and must necessarily symbolize Christ, with the consideration that the Spirit was, as before, given to Him without measure: i. e. in Him dwelt all the fulness of the Godhead bodily. (See also Ezek. i. 28.)

We have again in Zechariah, another and different representation of these four *living creatures* (ch. vi. 1, seq.), in the four chariots, each having (a pair of) horses, and these of different colours, as in St. John (Rev. vi. 4, &c.), except that the horses are single there, and are ridden upon by riders.* In Zech. vi. 5 again, these are explained as being, *The four*

* Again (chap. i. 18, seq.) we have other agents employed, evidently to do the same work. In the first place, *four horns* (Powers) to scatter; and, in the second, *four carpenters* (Artificers, &c.) to repair and restore. The former have, it is said, *scattered Judah, Israel, and Jerusalem*; of the latter, "*these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.*" The *Cherubim* may have been the agents in each of these cases, as commissioned by the Almighty. In the latter, the *Carpenters*, or *Artificers*, Heb. חֲרָשִׁים; i. q. פְּרוֹבִים: for כָּרַב, Arab. كَرَب, means, just as חָרַשׁ does, *he cut, ploughed*, the earth, &c. And hence, פְּרוֹבִים, may mean *ploughers*, or *labourers*, in God's husbandry. כָּרַב, Arab. كَرَوْب, being the verbal noun. Or, it may mean *near*, or *at hand*; the root having this sense likewise; and hence, the פְּרוֹבִים may be said to be those *ministers of God*, who stood *near* Him. But in any case, all such are *ministers*, though not *Cherubim*, or *Ministers*, in this particular work.

divine worship to the Lamb, even as they do to Him that sits upon the throne.—Let the Unitarian contemplate this.—These are therefore the *intelligent ministers* of God, who had received Christ and preached Him far and wide, and of Him had received redemption: and here, again, the elders of both Testaments, as well as these *living creatures*, had received this, and hence they should yet reign with Him on the earth.

These Ministers were, under the Old Covenant, sometimes angels; at others, storms and tempests, guided necessarily by them, and so fulfilling His will:† at others, they were Ministers of the *New Covenant*, as the Apostles, and their fellow-labourers and successors, as just now noticed, especially during the period of Daniel's seventieth week. And here the *seven spirits of God*, sent out in them, must indicate, as before, the sufficient inspiration granted to them for this purpose.‡

As to the doctrine intended to be taught by this symbolism, it appears to be this, as remarked above: viz. These Ministers (or *Messengers*, Heb. מְלָאכִים,) take their stand, in the Tabernacle and Temple, on the Mercy-seat or Propitiatory, i. e. in order to minister in the work of propitiation, or *redemption*. They look upwards to Him who

* St. Paul is most explicit on this point: his words are (Heb. i. 7, seq.), "*Who maketh His Angels spirits,*" &c.. and (ib. 14) "*Are they not all ministering spirits, sent forth to minister for them who should be heirs of salvation?*" See also Psalm lxxviii. 17. But this does not extend to the times of the established *New Covenant*, and this St. Paul expressly teaches (Heb. ii. 5) which see.—It is, therefore, gross error to talk of the ministration of Angels now, as Romanists and Mahomedans do: the ministration in the Church is now, that of the Holy Ghost.

† Comp. Isaiah lxvi. 15, Jer. iv. 13, and particularly Daniel vii. 9, 10, with 2 Thess. ii. 8, and Jude 14, 15.

‡ We have all this finely illustrated in Psalm ciii. 20, seq., thus: "*Bless the LORD, ye ANGELS of His that excel in strength, that do His commandments, HEARKENING unto the voice of His word. Bless ye the LORD all ye His hosts; ye MINISTERS of His that do His pleasure.*" And, let it be observed, *His Angels*, מְלָאכִים, will signify any *Messenger*, intelligent, or otherwise, "*Hearkening to the voice of His word,*" seems to me graphically to depict the apparently listening position of these creatures. The Hebrew has here עֲשֵׂי דְבָרוֹ לְשִׁמְעַ בְּקוֹל דְּבָרוֹ: lit. *Doers of His word, for, or by, listening to the sound of His word.* Rosenmüller has here: "*Obediendo voci verbi ejus, prompti ac parati ad capessenda jussa ipsius,*" &c., which is quite to the point.

sat above them, *i. e.* to Christ; and, with out-stretched wings, were ready to receive and to execute His commands. In doing this, their business was,—dependent on the Spirit given,*—to proceed straight forward, and never to turn back.† Let the wily Tractarian, and the expediency-mongering Papist, think on this, and fear. When seen elsewhere, we find the same things evidently implied. So all the Ministers of Christ,—and all believers are such in one sense or other,‡—are ever *to look up to Him* for their instructions; ever to be on the wing, ready to follow out His commands; ever to proceed onward in a direct, not a crooked or tortuous, course:§ never to turn either aside or backwards: and all this, that they may be found faithful Ministers of the New Covenant, given for the salvation of all men.

There can, perhaps, be little doubt that the winged Bull, Lion, &c., of Assyria, the winged figures of Babylon and Egypt, the winged Mercury of Heathenism, &c., were all borrowed from the Cherubim of Revelation, just as sacrifice and many other things were. The *Griffins* of the northern heraldry had, perhaps, the same origin; and, accordingly, any one such figure taken singly might symbolize empire, as the *winged Lion* in Daniel.|| So the *golden head* of Nebuchadnezzar, as noticed above; and perhaps the *golden diadem* representing even Deity, in the times of the lower Roman emperors. Our winged Angels and Cherubs had, most likely, the same origin. Certainly we read of no two-winged Angels in Scripture, although we do of *one flying* (Rev. xiv. 6); and he probably was one of our Cherubic Ministers, with four, perhaps, or six wings.

We may now consider a few of the metaphors and symbols applied to Satan and his ministers. In Genesis (chap. iii.) he is termed *the serpent*, and is said to be the most subtle

* In Ezekiel this was in the wheels; in St. John, in eyes placed within their bodies: and it was in each case the Spirit of Christ.

† See Isaiah xxx. 21, which clearly refers to the times of the New Covenant, and foretels the preaching of its teachers. To turn back is, to follow the example of Lot's wife; or, which is the same thing, to lay the hand to the plough, and to look backwards.

‡ 1 Peter ii. 5—9, "*Ye are . . . an holy Priesthood,*" &c.; "*ye are . . . a royal Priesthood, an holy nation,*" &c.

§ See Deut. xxxii. 5. Psalm cxxv. 5. Prov. ii. 15, &c.

|| Daniel vii. 4.

of all the creatures of the plain. This is adopted by St. John in the Apocalypse, where he is styled "*the great red dragon, and that old serpent*, the devil.*" It should be observed, moreover, that, as we have *naturally* no spiritual language, if we would speak of spiritual things at all, the language of nature must be used in doing so; and, as a serpent is known to be a deadly-poisonous and destructive animal, its appellation has been very aptly applied to designate the character of this spiritual agent. His going on his belly, and eating the dust of the earth, is evidently a similarly figurative usage, implying, as it should seem, that the utmost he and his should effect should be, to entertain various and vain lusts, which should prove as unsatisfying as feeding on the dust of the earth.

To talk of this narrative as fabulous, or as evincing nothing beyond an Oriental Mythos, as some are fond of doing, is monstrously absurd: it being well known that all nations have, particularly in their earliest times, indulged excessively in figurative language; and, in many cases, in poetry only, which receives its main decorations and attractions from the use of figures and symbols. St. John has, however in his Revelation, sufficiently determined this question; so that, from his excessive use of metaphors and symbols, and the interpretation he has virtually given of them, we are sufficiently enabled both to see their characters and intentions; and thence to ascertain, by the help of other Scriptures, the precise object and end of this very elaborately constructed portion of Holy Writ; *e. g.*—

In Rev. xii. 3, seq., this fallen spirit is described as being a "*great red dragon, having seven heads, and ten horns; and seven crowns upon his head.*" By these expressions must be meant, nothing short of universal regal power: and from what occurs below (ver. 9), it is evident that he was *that old serpent called the devil, which deceiveth the whole world*: he was, therefore, necessarily the deceiver of our first parents.† But he is here in a position, and vested with

* This sort of explanation is often given in the Apocalypse, and it must have been intended to shew us the meaning of the place.

† And as far, perhaps, as can be gathered from Holy Writ, it was in doing this that he fell. "*He was a murderer,*" says our Lord, "*from the beginning, and abode not in the truth. When he speaketh a lie he speaketh of his own.*"

a power, sufficient to persecute, for a certain period, the Church of God in the great wilderness—the world.

We are also informed by Daniel, as shewn below, that, at this very time, power should be given him to make war against the saints of God, in his agent heathen Rome; and this for a period there styled *a time, times, and a half*, as it also is here (ver. 14): which (ver. 6) is said to be "*a thousand two hundred and threescore days*." But it is shewn below, as touched upon already, that this comprehends the last (*mystical*) moiety of Daniel's seventieth week. This 1260 days will, therefore, mark the same period. But Michael and his Angels here (ibid. 7, seq.) cast them out: * *i. e.* deprived him of his power; and, upon this, the song of victory is sung: (ver. 10), "*Now is salvation and strength, and the kingdom of our God, and the power of his Christ:*" or, as Daniel words it, "*The body of the Beast has now been given to the burning flame, and the kingdom under the whole heaven been given (de facto) to the Son of Man, whose kingdom is an everlasting kingdom,*" &c. Immediately upon the fall of this agent, therefore, this EVENT was to take place.

In Revelation ix. we have an account of the Ministers of this Power, given in figures the most complex and various; and this, as it should seem, to enable us to trace out, and apply, some of the most obscure predictions of the Old Testament, on this very important question.

We are told then, that an Angel opened the bottomless pit (literally, well, or dungeon, of the abyss†), and that there arose out of it a smoke, as the smoke of a great furnace. It is next said, that there came *out* of the smoke locusts upon the earth, and that unto them was *given power* (*i. e.* as before), as scorpions of the earth have power: *i. e.* to injure and destroy: but it was commanded them, that they should hurt only *those men, which had not the seal of God in their foreheads*; or, as

Which *murdering* and *lying* appear to refer to the fall of our first parents: his ceasing to abide in the truth, seems also to belong to the same period. Again, in 1 John iii. 8, "*The devil sinneth from the beginning,*" which also seems to date his fall, as belonging to the same time.

* Whence it must appear, that this has nothing to do with a war in the heaven of disembodied spirits, &c., as has been very generally imagined, and beautifully verified by Milton, but the war against the Saints and Church of God, as foretold by Daniel.

† Which will perhaps throw some light on 2 Pet. ii. 4, and Jude, ver. 6.

it is elsewhere worded, whose names were not written in the Lamb's book of life. The time given to these agents here, is *five months* : but, above, the period assigned to Satan is 1260 days, otherwise three days and a half; *i. e.* the latter half of Daniel's last *mystical* week. These five months, therefore, one month short of the half of a prophetical *mystical* year, must commence some time after the fall of Jerusalem; for this was to happen in the *midst* of Daniel's seventieth week, or in the midst of Isaiah's year for the recompence of Zion.*

Let us now see, whether we cannot ascertain by the help of the figures used, and parallels had in view, what all this must mean; for surely it was given us for some purpose: and I feel strongly assured that it was for this. And first, as to the sealing of God's servants in their forehead.

In Ezekiel, chap. ix. 4, seq., then, we evidently have the prototype of this sealing. It is said, "*Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said, . . . Go ye after him through the city, and smite: . . . slay utterly old and young . . . but come not near any man upon whom is the mark.*" It is added, "*and begin at my sanctuary.*"

This command, be it observed, is given from between the Cherubims. The slayers here are those spiritual agents perhaps, who had then the charge over the city, as in the *destroying angel* (2 Sam. xxiv. 16, &c.): these are here said to have been *six men*, each with his destroying weapon in his hand. In *general*, all are God's ministers, *i. e.* in one sense or other; and, should these be more particularly the servants of Satan, this will in no way affect our question. The command is obeyed, the sinners are slain, and of course, those having the seal upon their foreheads,—the *holy Remnant*, *Residue* here (ver. 8),—are spared. The commencement of this slaying is, therefore, *before*, or *at*, Jerusalem's fall, but was to be continued to the time of *the end*, according to other Scriptures.

St. Peter, too, has made allusion sufficiently strong to this

† In Isai. xxxiv. 8, &c. the whole period of Daniel's seventieth week is made both *a day*, and *a year*: *i. e.* the year for giving the victory to God's Zion. But more on this presently.

place to enable us to fix its time. His words are: "THE TIME is come that judgment must begin at the house of God, and if it begin at us, what shall the end of them be that obey not the Gospel?" St. Peter, too, admonishes the Believers, that a *fiery trial* was soon to try them (ver. 12): which must be that foretold by Daniel, as shewn below, and to take place soon after Jerusalem's fall: and this is here alluded to in the sending forth, as in St. John, of the scorpion-like plagues of Satan: which, however, should inflict no *spiritual* injury on the Saints, because they had received a sealing from God himself, ensuring immunity to them. But St. Peter must have had in view the commencement, and also the continuance, of those plagues, as cited above.

Ezekiel further tells us, that the Lord should, at this time, have "*forsaken the earth*" (read, *the land*, *i. e.* the land of Judea), which must designate both the time, and the *fiery trials* immediately to follow Jerusalem's fall, as shewn fully below, viz. the persecution of the Saints of the Most High.

We have, moreover, this very sealing of God's servants brought before us in Rev. vii. 3, and ix. 4. 16, as just quoted; and again, indirectly, in chap. xiv. 1, xxii. 4, and xx. 4. In the first case, the number sealed is said (*mystically*) to have been 144,000: and of these, a certain *mystical* number also, out of every tribe of Israel: *i. e.* of the *holy prophetic Remnant* of every tribe:* to these again is added an innumerable company out of all nations. These, too, it is said (ver. 14), were they who had come out of great tribulations (*fiery trials*), had washed their robes, and made them white in the blood of the Lamb.

They represented therefore the Church of the Redeemer, for they now served Him day and night, and He that sat on the throne dwelt among them.† This is, therefore, necessarily at *the end* of the period, during which they had been given into the hand of the Little Horn, Satan's agent, to try and to refine them. These considerations, moreover, necessarily fix the

* And it is evident, from Acts xxvi. 7, and James i. 1, that many of all the twelve tribes did then exist, and that very many of them, also termed the *dispersed* or *scattered* (1 Pet. i. 1), did at that time receive the Gospel. To talk of the loss of ten tribes is, therefore, a mere Jewish figment, as untrue as it is puerile and vain; and yet it is as popular as it could be, were it the *truth of holy Writ*!

† Comp. Rev. xxi. 3, below.

period of all the other instances referred to in the places above, for carrying out this great and good work: and if so, they are not progressions in time, but repetitions of these great events, and refer to the same appointed times.* It will be seen (ib. chap. xiii. 16, &c.) that Satan also impressed a mark on the right hand and forehead of all who were his ministers.

The seal impressed on the Saints, however, was that of the Holy Ghost;† for by this they were *sealed* to the day of redemption (2 Cor. i. 22. Ephes. i. 13, 14. iv. 30, &c.). This sealing, too, of the Christians was peculiar (see Acts ii. 4, 17, 18): and, no doubt, that of the servants of Satan also was: and hence, perhaps, it was said that they should, if possible, deceive even the Elect.‡

Having, then, so far fixed the events, and times here had in view, we may now come to the more complex and varied declarations of this context (*i. e.* Rev. ix.). The first thing, perhaps, that should be noticed is the King, who was appointed over this army of destructive locusts. He is, says St. John, “*the Angel of the bottomless pit, whose name is in the Hebrew . . . Abaddon, but in the Greek . . . Apollyon:*” *i. e.* the *Destroyer*. Which is only another name for *Satan* or the *old Serpent*, as before, the leader of the adversaries of Christ. He is principal, therefore, in this warfare.

We are next told (ver. 7, seq.), that “*the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And,*” it is added, “*they had tails like unto scorpions,*” &c., as before.

This symbolism is, therefore, quite as complex as that of

* A result which has greatly offended the very consequential *we* of my Reviewer above, who can see nothing in this great and good work of Apostolical achievement beyond the mere bringing forth of wind! How faithful a Minister this of the mystery of godliness committed to his charge! See Gal. i. 8, 9, and wonder, good gentle reader! A very proper person indeed, to take upon himself to explain the Apocalypse of St. John!

† The outward *sign*, and visible *seal* of this, under the Law, was Circumcision (Rom. iv. 11): under the Gospel, it is *Baptism*: but more on this when we come to Rev. xxii. below.

‡ Matt. xxiv. 24, &c.

the Cherubim, to which it is apparently opposed as the war-machinery of Satan: and the probability is, that it must be unravelled as in that case, by an induction of the several particulars to be found in various parts of Scripture.

We have seen, already, what the period of its action was, and of what sort; viz. that of the latter half of Daniel's last mystical week: its work was that of destruction. If we turn to Joel (chap. ii. 1, seq.), we shall find sufficient information as to these warlike locusts: "*The day of the LORD cometh,*" says the Prophet, "*for it is nigh at hand; a day of darkness* . . . a GREAT PEOPLE and a strong: there hath none been like them† . . . a fire-devoureth before them; and behind them a flame burneth . . . yea, nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen so shall they run. Like the noise of chariots . . . shall they leap . . . as a strong people set in battle array. . . . The earth shall quake‡ before them, and the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining.*"

It has been very generally supposed, that an army of locusts is here meant, and that some such visitation was accordingly inflicted on the Jews: and this, verse 25 below has been thought to confirm. No such event, however, appears ever to have taken place. But it may be true, that *the great people and strong*, &c. (verse 2) were a real people, and were termed *locusts* from their numerous and destructive character: and, I think, there is enough given here to establish this.

For, first, "*the day of the Lord*" can be no other than the period in which God's judgments were to be poured out, first on the Jews, and secondly on the heathen Roman Empire, as abundantly shewn here and elsewhere.§ The fiery judgment here dwelt upon (verse 3) is necessarily that so often brought before us by the Prophets, Isaiah, Jeremiah,

* Mal. iv. 1, &c. This is that *great and dreadful day of the Lord*, so often spoken of by the Prophets: the coming of Elias here fixes its time. Matt. xvii. 12.

† "*Diverse from all the rest,*" i. e. the powers preceding. Dan. vii. 7. 19. 23.

‡ See my Letter to Mr. Faber, p. 18, seq.: i. e. to their mystical passing away. See Heb. xii. 26—28.

§ I. e. in my larger work, or "Inquiry," &c.

and Ezekiel in particular. In verse 10, too, "*The earth,*" it is said, "*shall quake, . . . the heavens . . . tremble; the sun and the moon shall be dark. And the LORD shall utter His voice before His army,*" &c. But St. Paul has supplied us, as noted above, with an infallible solution of all such places. His words are (Heb. xii. 22), "*Whose voice then shook the earth, but now . . . He hath promised, saying, Yet once more I shake not the earth only, but also heaven.*" His explanation is, "*And this Yet once more, signifieth the removing of those things that are shaken, as things that are made, that those things which cannot be shaken may remain. Wherefore,*" he adds, "*we receiving a kingdom which cannot be moved,*" &c., i. e. the kingdom to be given to the Son of Man under the whole heaven, after this shaking should have taken place.

But the sun and moon were now to be darkened; and so Joel, in the next chapter (ver. 14, seq.), "*Multitudes, multitudes,*" says he, "*in the valley of decision: for the day of the LORD (as before) is near,*" &c. "*The sun and the moon shall be darkened,*" &c. So also our Lord (Matt. xxiv. 29), "*Immediately after the tribulation of those days,*" i. e. in which Jerusalem should fall, "*shall the sun be darkened, and the moon shall not give her light . . . and the powers of heaven shall be shaken,*" i. e. even to their fall, as before. And again, St. Peter (Acts ii. 17, seq.) applies a place, here (Joel ii. 28) to this very period generally: i. e. the *seventieth week of Daniel*. These predictions apply, therefore, to these particular *times*: and the destroying army, so described, must necessarily be that of *heathen Rome*; and the destruction mentioned, that of *Jerusalem*,* to be followed by that of this power also, as likewise intimated by Joel (chap. ii. 20, 25) in the victory to be obtained by the prophetic *Remnant* (ver. 32).

That *armies*, not *locusts*, were had in view by St. John, will also appear probable from the following passage of Nahum, which, it is not unlikely, he had in his eye (chap. iii. 17†): "*Thy crowned are as the locusts (i. e. numerous and destructive), and thy captains as the great grasshoppers,*" &c. The intention here clearly is, to describe an army, destructive as locusts:

* But the earliest, and most particular, prediction of this is given by Moses, Deut. xxviii. 49—58: and here the Desolator must be heathen Rome, for in the siege by Titus the very things here predicted took place.

† Foretelling, evidently, the fall of the *mystical Babylon*. Comp. chap. i.

and the same is necessarily the case in the context of Joel : not the contrary. St. John adds : "*Their faces were as the faces of men.*" In Daniel (chap. vii. 8), the Little horn,—the power evidently had in view here,—had *eyes like the eyes of a man, and a mouth speaking great (i. e. hurtful) things :*" but the words, had the face of a man, &c. might, of course, be as readily applied to a locust as to a lion, or horn.

Their having hair like that of women, should seem to apply to princes and great men,—as the crowns just mentioned must, to kings,—for, in these times, it was the fashion with such to nourish the hair, as may be seen on the ruins of Nineveh, Persepolis, &c. In like manner, the breast-plates of iron must have been intended to point out warriors. In Joel, again (chap. i. 6), the nation that was to come upon Judea, was to have the teeth of a Lion, and the cheek-teeth of a great Lion.* Here also, the locusts have the teeth of lions. The same people must therefore be meant.

St. John, however, gives another and varied description of his army a little lower down (ver. 16, 17 seq.) : "*I saw,*" says he, "*the horses*" (i. e. *locusts, like horses*), "*and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone*" (before '*of iron*') : "*and the heads of the horses were as the heads of lions : and out of their mouths issued fire, and smoke, and brimstone,*" It is added, "*Their power is in their mouth and in their tails, for their tails were like unto serpents, and had heads, and with them they do hurt.*" Variations not unlike these, are found in the several descriptions of the Cherubim, and yet it is evident that some one thing was intended to be taught in them all. We have here, moreover, not only *mouths* which would hurt, as in Daniel : we also have the addition of *stings* and *mouths* in their tails, with which they were likewise empowered to hurt. But among the Jews, false Prophets were designated as tails,† and there can be no doubt, such were intended here.

* Of Daniel's fourth Beast, chap. vii. 7. ii. 40. In Rev. xiii. the mouth of this very Beast is, *as the mouth of a Lion* : of which more presently.

† These monsters are, therefore, doubly mouthed : i. e. both their heads and tails have a mouth, and with these mouths *they do hurt* : their principal or head, Satan, by his blasphemies : their subordinate chiefs, by the mouths in their tails. Isaiah lx. 15, &c., teaches us, that "*The Prophet that teacheth lies, he is the tail.*" In Rev. xiii. 11, a beast is seen coming up out of the earth which *had two horns like a lamb, and spake, i. e. with his mouth as a dragon :*

But there was apparently, this important reason for the variety just noticed in the description; viz. for the purpose of calling our attention to other predictions of the Old Testament, bearing especially upon the times and events now before us; and, if we turn to Ezekiel (chap. xxxviii. 4 seq.) we shall, I think, find it. The prediction here is of the fall of *Gog, the land of Magog*. "*I will bring thee forth, and all thine army, horses, and horsemen; all of them clothed with all sorts of armour, even a great company.*" To Gog is now added Persia, Ethiopia, Lybia, Gomer, and the house of Togarmah of the north quarters, and many people with these. That is, as it should seem, all the great northern powers.

Of Gog it is also said (ver. 16.), "*Thou shalt come up against my people Israel as a cloud to cover the land;*" i. e. as a vast *flight of locusts*, which brings us in each part of this description to the locusts, horses, and horsemen, of St. John, sufficiently exact. And here (Ezek. ib. ver. 8), the period for this is fixed in the terms, "*In the LATTER YEARS thou shalt come:*" and (ib. 16), "*It shall be in the LATTER DAYS.*" And the period of these has been sufficiently determined above, and elsewhere:* viz. to be the last week of Daniel's seventy." But here, the latter portion of it must be meant, because in this *all* the heathen (Ps. ii. lxxii., &c.) were to be subdued; and they all were actually subdued within it, to the rule of Christ.

But this context supplies us with another variety, involving a particular of great moment to this question. We have seen, that the terms *latter days*, and *latter years*, are here used as equivalents. We have also seen above, that a week of *seven days*, mystically considered, is given by Daniel as the

... and he causeth the earth . . . to worship the first beast," i. e. the blaspheming Little Horn. And such indeed were the heathen priesthood of that period: they were made magistrates, and were the most active in endeavouring to allure men from their faith, and in furthering the butcheries of the persecutors. And hence it is said (Chap. xii. 4), that "*his tail,*" i. e. the *false prophets*, "*drew the third part of the stars of heaven and did cast them to the earth;*" i. e. he destroyed a considerable number of God's servants, which is an echo of Dan. viii. 10: "*It,*" i. e. the Little Horn, "*cast down some of the host, and of the stars to the ground,*" &c. See also my larger work, p. 397, seq.

* My larger work, or Inquiry on Prophecy, p. 99, seq.

period in which the New Covenant should be preached and established. But here, Ezekiel (xxxix. 9) evidently makes this a period of *seven years*; which is a remarkable variation in the mystical language of prophecy, and should admonish us, that it will be in vain to endeavour to make out its meaning by any arbitrary rules—which may appear precise and plausible enough,—or in any way, except by a careful inquiry into the usages of the Prophets, or, what Bacon would style, *interpretation* of these: and this can be done, by nothing short of an induction of particulars drawn from them.

The object of this variety is then, as it should seem, to enable us to understand such places in St. John, and the Prophets, as otherwise we never could. Daniel's week of *seven days*,—equivalent here to Ezekiel's period of *seven years*,—is, we find, divided into two parts, *mystically* considered halves, or, of three days and a half, as already shewn. We also have *forty-two months*, or *twelve hundred and sixty days*, alternated with these.* These terms then will designate, in like manner, the halves, *mystically* considered, of this *seven years'* period of Ezekiel. In other places, the same period is said to be *a day* (i. e. "*the great day of the Lord*" (ib. verr. 8. 13), and it is then divided into *the evening and morning*: in other places again, it is styled *a year*; and then it is divided into *summer and winter*.† So that, although the round *mystical* number is changed, the analogy observable in the disposal of its parts is the same in all, as restricted thereto by the same great events which take place within them.

We have also other particulars here, calculated to throw great light on the considerations before us. We have, for example, the burying of the multitudes, i. e. of *Hamon Gog*, in the land of Israel (verr. 11, 12): while the *seven months*,‡ which this should occupy, should be a renown on *the day*, in which God should be glorified: i. e. in all *the Heathen*; and in which (verr. 20, 21) the feast of horses, charioteers, and of mighty men, should constitute a feast for every beast of the field and feathered fowl of the heavens; which neces-

* As will appear in the sequel, and as shewn in my larger work on Inquiry, pp. 352, 354—357.

† Zech. xiv. 8.

‡ Which is another variety in this mystical language, intimating the close apparently of this Prophet's seven years' period.

sarily brings before us the fall of the armies of the north, as symbolized in the locust-like warriors of St. John*: and this again, to be effected in *the great day of the Lord*, or, which is the same thing, in the year for the recompences of the controversy of His Zion.† Be it now observed, the burying here of the forces of the north, is in chapter xxxii.; that of Meshech and Tubal, *i. e.* Gog and Magog (ver. 26); and in one grave, all the opposing forces of the Gentile world. And at this time, as in the prophecy of our Lord, &c., already considered, *the sun was to be covered over with a cloud, the moon not to give her light, and the stars to be dark*: which is the character generally given of this great and dreadful *day of the Lord*. This fall of the nations before the Son of man, however, so summarily given by Ezekiel, is carried out through several chapters in Isaiah and Jeremiah, all of which are severally limited, in one way or other, to *this great day* as that of their accomplishment.‡

Whether we have here, therefore, *seven days, seven years, or seven months, one year, or one day*, the period meant is clearly one and the same; viz. that commencing with the resurrection of our Lord, and ending with the fall of the Little Horn, or Antichrist; or, which is the same thing, that in which Constantine the Great became sole ruler of the Roman Empire. And again, whatever the description of the adversaries may be, their principal is one; viz. *Satan, or the great red dragon, and old serpent*: his minister is the Little Horn; his, the false prophet. Gog, Magog, &c., may therefore be summed up by the Psalmist's, "*Why do the nations rage?*" &c.; their fall, in his "*THE LORD shall laugh them*

* And is cited (Rev. xix 17, seq.) as fulfilled in the fall of the mystical Babylon (named in xviii. 10, seq.), and upon the established reign of the *Son of man* (xix. 6, &c.). And we are now told, that the *Devil, the Beast, and the false Prophet*, were cast into hell for ever and ever. It is, therefore, of necessity, that to this same great and glorious event all this refers. I may be told indeed, as I have been, that this sort of inquiry is lengthy and perplexing. Be it so; but can any labour be too great for establishing Divine truth? And, if *popular* writers and readers happen to be perplexed, or wearied, by the care and attention necessary in such cases, it will not necessarily follow that the process is wrong. But the fact is, the truth can, in these cases, be elicited in no other way; there is no royal road to it. This must be evident to all whose opinions deserve regard: of the rest I make no account.

† Isaiah xxxiv. 8, &c.

to scorn, and shall break them to pieces like a potter's vessel (Ps. ii. 1 seq.).

I will notice one more such complex instance of imagery, and it is one which bears closely on the particulars symbolized by the last, and has evidently been so constructed for a similar purpose. It is in Rev. xiii. 1 seq., where a beast rises out of the sea, having universal regal powers as before, and filled with blasphemy; and it is evident, from verses 5—8, that he represents the Little Horn of Daniel, *i. e.* the rule of the Roman Empire. But, in verse 2, he contains the characters of all the three preceding great monarchies. The body of this beast was like unto a *leopard*: *i. e.* the symbol of Alexander the Great*: his feet were as those of a *bear*: *i. e.* Medo-Persia: and his mouth as that of a *lion*: *i. e.* Assyria or Babylon, tracing the order upwards, while Daniel's image traces it downwards. The compound here therefore, is that also of Nebuchadnezzar's image. Our beast's own character, *i. e.* as of the fourth and last, is to be sought in the following context which identifies him with the *Little Horn* in Daniel; and this is heathen Rome in its latter times, necessarily, as abundantly shewn here and elsewhere.

We have, then, in the portions of the Revelation now brought under review, a compound sort of symbolism, intended to direct us, as is obvious, to several predictions of the Prophets, and thus to teach us that all these have nothing more or less in their *spirit* and *intention*, than "*testimony to Jesus.*" The symbols and metaphors are indeed various, mixed, and complex, and occasionally broken; but this is nothing more than what any writer, or speaker, would be at liberty to indulge in, particularly if trained in the schools

* Of the northern powers, Gog, Magog, Meschech, and Tubal, we have no mention in the Prophets, except in Ezekiel, and of Tubal once, Isaiah lxvi. 19, where the sending of the Gospel to that people is foretold. Of the fall of the rest of the nations we have abundant mention. See Isaiah xvii.—xxiv., &c. In Chap. xxxiv. the fall of Edom is particularly dwelt upon; while in verse 2 *all nations* share in the threat. In verse 8, the *DAY OF THE LORD* is fixed for the period of this. In Jer. xlv. 10, this is imitated, and the *same day* named; and here Egypt's fall is foretold. From this place to chap. lii. the fall of the other nations is predicted, the last of which is Babylon, which is resumed by St. John in the Revelation: and under its fall, that of all the heathen enemies of the Church, and of heathen Rome particularly, is fully taught.

of the East, where a much greater latitude is allowed to the imagination than is among ourselves; and where, from the greater warmth of the climate, the course of thought is accustomed to take a much more rapid and irregular course than in our more northern and colder regions. If, however, we make the things intended to be taught, rather than our own ingenious technicalities, the guides in our inquiries; and prefer truth to our own ease, prejudice, or popularity, we shall find no difficulty whatever in tracing out, and ascertaining, all that is necessary for understanding the *terms*, *symbols**, *times*, and *events*, of all prophecy. And, as the inquiry before us will afford ample exemplification of the principles now advanced and recommended, it will not be necessary to follow out this elementary part of our question farther, than to lay down a few rules, grounded on the above considerations.

And I. Let a supreme love of truth lie at the bottom of all our investigations, and govern all our conclusions.†

* A very good paper on the Letter and Spirit of the Old-Testament Scriptures, and their figurative usages, will be found in the Journal of Sacred Literature for July 1850, pp. 156—178, to which the reader is referred. In the same Number my Reviewer, noticed above, accuses me of “confounding together the most contrary symbols.” The reader will now see, as indeed he may from my former work, how much credit ought to be attached to this. I have not, certainly, done as he and his school usually have, assumed that one symbol universally signifies one thing, another, another. I have deemed it right to investigate rather than assume. If my investigations have been bad, and my intentions wrong, then let this be shewn. But this is not the practice of this good school. They are they who ought to speak; and, as long as the public are content with this, they need not carry the matter farther: and they will not: *e. g.* the judgments delivered in this one page only (*ib.* p. 109), “Instead of finding, as usual,” &c. . . . “all is vague and indistinct;” . . . “beyond this we find nothing.” . . . “He has formed the strange opinion” . . . “widely different as ordinary readers would regard them,” . . . “we thought this . . . most unwarranted” . . . “to a degree unprecedented” . . . “but still worse.” “By this unpardonable license.” Then, as to my use of parallel passages: “It is the practice” . . . “to quote almost every passage in the Scripture in which any of the principal words” . . . “happen to occur” . . . (p. 110) “having no connection whatever with the subject, except a verbal one.” Now, I must say, a richer specimen of assumption, conceit, and untruth, I defy the world to produce; and this comes from perhaps the most popular writer of the whole school! And does it not evince marvellous ability and love of truth?

† For, whatever men may generally profess, certain it is, that “frost as actively doth burn, as ” that, “reason panders will.”

II. Let our rules and grounds of interpretation be drawn from the Scriptures themselves, and not from any previously-entertained notions.*

III. Let them be based on as extensive an induction of particulars as possible.†

IV. Let *things*, not a mere dependence upon words, or other technicalities, govern us in the choice of parallels; and, indeed, in every portion of our inquiries.

V. If Holy Scripture will supply us with the means of determining its events, with their times, let us most carefully notice and apply them.

VI. If, again, it will provide us with enough within itself, to unravel all its figurative, enigmatical, and other methods of announcement, let us not have recourse to foreign aids for that purpose.‡

VII. As the law was a shadow of good things to come, and as the Prophets ministered under it for *our* edification, let us be careful in duly separating its shadows, types, &c., from the realities, antitypes, &c., which these shadowed out. Christianity being a purely *spiritual* system, can in no way amalgamate with the carnal one of Judaïsme.§

VIII. Let us be careful duly to distinguish between Prophecy *properly* so called, *i. e.* of events relating to the establishment of the New Covenant;—for all prophecy is, in its spirit, testimony to Jesus;—and prophecy *improperly* so

* That the Pope is antichristian there can be no doubt; still it is too much to assume,—and this is usually done,—that either he, or his Church, is symbolized in the Little Horn of Daniel: this should be proved, not assumed as is generally the case.

† Which, however, is too tedious and painful a process to please either popular readers or writers: nevertheless it must be submitted to, if truth is to be had.

‡ Which it does, as will appear from this and my former work on this subject: its symbolism, figures, and the like, are therefore *fixed* and *certain*, and not subject to arbitrary applications, as of things and times, not particularly propounded within itself.

§ Jews, Jadaizers, Romanists, Romanizers, the Rationalists of Germany, and, in short, all mere moralizers of Holy Writ, not seeing its spiritual character, are perpetually recurring to these beggarly elements, and speaking contemptuously, as it is likely they would, of the “*exaggerated spiritualism*” of those in the least opposed to themselves, as if a Christian could possibly be too spiritually minded!

called, *i. e.* doctrines, which are limited neither to time nor place.*

IX. And, as the object of the Bible is, to teach and to urge true *spiritual* religion, we must be careful to observe to what kinds of persons its promises, and threats, are respectively addressed, whether to Jews, or Christians, who are spiritually and truly such; or to those only who bear these names.†

X. And, as we know of no authoritative exposition of the Old Testament except the New, let us be careful always to test and guide our inquiries on the former, by the declarations of the latter;‡ and, the more extensively this is carried out, the better. Single passages in either of these we may misunderstand; but, when we avail ourselves of the light to be obtained from many, this is not likely to be the case.

It will be readily perceived by those who have eyes willing to see, and hearts to understand, that the Bible is by no means so dark and unintelligible a Book as men have, by their very clever devices, managed to make it, and particularly in this most instructive, marvellously sublime, and sure word of prophecy: and this is concerned, more or less, in the just development of every other. Under the more liberal and widely-extended system of inquiry here recommended and exemplified, the interpreter will not be left, as he has been, to grope as in darkness, even in the noon-day, and to rack his brains with guessing at this or that;§ he will now have Scripture itself,

* Nothing is more common with the popular writers of the day, than to apply these promiscuously, and hence to leave their conclusions such as can command the confidence of none.

† If this distinction had been duly attended to, the question about Jewish restoration to Palestine would, long ago, have been cast to the moles and the bats: for it would have been seen, that every promise made to that people has been fulfilled to the very letter.

‡ This consideration is all important on the question of prophecy; for, it may be confidently affirmed, that quite enough is given in the New Testament to determine all that is most important to its entire and full understanding: and that this would have been seen long ago, had not the very ingenious puerilities of Mr. Mede so fully occupied the minds of men.

§ There is a very sensible paper in the "Journal of Sacred Literature" for October 1850, p. 389, seq., on the extremes of literalism exhibited in the followers of Mede and Maitland. The writer, who signs himself P. F., is certainly a person of no ordinary ability: and the system which he has recommended,

in *its most rich and abundant parallelism*, its diversified tropology, and its pure spirituality, to guide him safely through the otherwise difficult and unexplored length and breadth of its declarations. Neither the subtlety of Jewish exposition, nor the pretty conceits drawn from the heathen classics, the verbal parallelism of particular constructions, which is common enough to all languages,—will now be allowed to engage his whole attention, or to fritter away his strength: he will be in possession of something more substantial, natural, easy, and obvious: and his results will, in the same proportion, be more satisfactory, true, and edifying.

as that which will avoid the incongruities of the schools mentioned, and quadrate well with the writers of the New Testament, he will find followed out in this and my former works, to an extent which he has not perhaps expected.

SECT. I.

ON THE VISIONS OF DANIEL.

WE now come to the Visions of Daniel; and, as these have been considered at some length in my larger work, I shall now dwell only on what is most important as to the great events and times had in view by the Prophet, supplying such new matter as may seem necessary.

The first of these Visions is found in chapter ii.; and we are there told, that the Image seen by Nebuchadnezzar (ver. 32, seq.) represented four successive universal Empires: of these, his was the first: and, according to the Commentators, and the nature of the case, *heathen Rome* was the last. For the fact is, no four successive universal Empires are known to have existed, except those beginning with Babylon, and ending with heathen Rome. This last Empire was, again, to be succeeded by another, *not heathen*; for it was to be set up by the God of heaven, and was never to end (ver. 44, &c.): and this must of necessity be the kingdom of Christ; for no other Empire can be so described.

We are told (ver. 34, ib. seq.), that a Stone, cut out of the mountain without hands, so struck the Image on its feet which were of iron and miry clay, that the image was broken in pieces, and so utterly carried away, that not a particle of it remained: that then, the stone grew into a great mountain and filled the whole earth.

But it was the feet of the image which the stone so struck and broke. Taking then the head of the image to symbolize Babylon, the feet must of necessity symbolize *heathen Rome* in its *last times*. The stone, so striking the Image, must also of necessity symbolize Christ's kingdom: for in no other sense can it be said to have filled the whole earth: it must also necessarily be the fifth kingdom or Empire, which should succeed the first four of the Prophet, and which should never end.

But, both the legs and feet together represent this fourth Empire: the feet its latter period. The legs of iron* must, there-

* In verse 40 here, this empire is said to be strong as iron: it was in its latter days only, that miry clay became mixed up with it.

fore, represent its former more healthy and vigorous one. It is represented, therefore, as existing of two essentially different parts, or characters; one strong, the other weak. But, the weaker part was stricken, and then the *whole* was so carried away, that not a particle remained: intimating, as it should seem, that nothing should intervene between the fall of this power, and the establishment of the fifth Empire, or kingdom of Christ, to which none other should succeed. But we know when this power fell; as we also do that, upon its fall, the kingdom of heaven, or Christ, was *immediately* established. Papal Rome cannot, therefore, possibly be any prolongation of Daniel's fourth empire: this is clearly impossible.

We have also another particular here, which we must notice: viz. (verse 44), "*In the days of THESE KINGS shall the God of heaven set up a kingdom, which shall never be destroyed. But "these kings" necessarily occupy the place of the feet and toes, which we are told were of iron and miry clay.*" It is to the destruction of these, again, that the growth of the stone immediately succeeds, and fills the whole earth. It must be, therefore, also to the kings mentioned here,—represented apparently by *the toes*,—that this increase of the stone, *i.e.* of Christ's kingdom, should succeed, should continue, and never end. These kings may therefore be supposed, in a *mystical* sense to be, as the digits *ten*, a *round number*, and signifying *a whole series*.

We have seen too above (p. iv.), that the *Desolator*, upon whom destruction was to be poured at the close of Daniel's seventieth week, must be the lower Roman empire: for it was that which *desolated* Jerusalem. But, the power brought before us here in chap. ii. must also be the lower Roman empire: for no other universal empire did then exist; and on its fall, under Constantine the Great, the empire of Christ was erected (*de facto*) throughout the whole world.* In the former case, this was to be at the end of Daniel's seventieth week; the established kingdom, therefore, in the latter, must have taken place, also at the end of this week. And consequently, the times and events before us, in each case, are identically the same.

If we now pass on to the next vision of Daniel (chap. vii.),

* Of which more presently

Jerusalem, and make war with the saints of Christ's kingdom.

It is likewise further said (verr. 8. 20. 25), that, in this its latter state, it should *have a mouth speaking proud things, and even great words against the Most High*,—and this, when *wearing out His saints*. It is also said (ver. 8) that *three of the former horns* should be plucked up by the roots before it: and (ver. 20), that before it *three horns should fall*. We have seen what this power must necessarily be; let us now see, whether the particulars here given, will not sufficiently confirm our conclusions on this point.

In the first place, then, as this last and Little Horn grew up *after** the preceding ten, it could not be any three of them that were to fall before him: this must be impossible: nor, for the same reason, could he pluck any three of these up by the roots. Some other three horns or powers must, therefore, be meant: and, as we shall find something said of these in our next vision (chap. viii.), let us now see what that will supply.

We are informed then (ver. 9), that, *out of one* of the notable horns which sprang out of the broken horn of Alexander the Great,† *there came forth a little horn which waxed exceeding great toward the south, and toward the east, and toward the pleasant land: i. e.* that the Little Horn, which came forth out of one of these four, waxed great by extending itself in these directions. And these sufficiently shew, that it must have been situated in the west. It was, therefore, in its smaller estate, as one of the preceding four, and held its locality: from this, too, it grew into a Great Horn. But Alexander himself held this locality, and had in like manner extended his power, and become great. But his locality was Macedon.

Now, as early as 160 years before Christ,‡ the Roman power became possessed of Macedon, *i. e.* in the latter times of Alexander's successors, just as Daniel has also said (ver. 23) should be the case:§ and from this point, it did extend itself to the

* *Behind*, as proposed by some, is monstrous.

† That the third universal Empire of Daniel was that of Alexander the Great, has been done sufficiently at length in my remarks (Inquiry, Preface, p. lxxxi.) on the objections of Dr. Todd.

‡ See my larger work, p. 164, seq.

§ And this king, or Rule, of fierce continuance, can be no other than the nation of fierce countenance, who should besiege and destroy Jerusalem, Deut. xxviii. 50, seq., *i. e.* its Desolator, Dan. ix. 27.

south, the north, and the east : and was then, and not till then, an universal Empire : before this period, and as originating in Rome, and having great possessions in the west, it was not even a Little Horn in the estimation of our Prophet, because it then affected in no way his great question. And, just as Medo-Persia succeeded to the universal rule of Babylon or Assyria, so did that of Alexander to this ; and Rome, by gradual approaches of course, to that of Alexander : the mere inter-regnum of his successors being as nothing in this respect, although serving as an important link in the chain of these events, and so far identifying, beyond all possible doubt, the succession of Rome to the empire of these its predecessors. As to origin, therefore, this *Little, but growing, Horn*, it was Roman : but, as to its universal rule, it was Grecian, and of that of Alexander. So also, as to Alexander himself, his original locality was Greece, and Macedon : but that of his power was from Darius the Mede. And, in like manner, the things denounced, even against Babylon by the Prophets, are, by St. John, applied to its distant successor, *heathen Rome* ;* because it did,—as Babylon had done before it,—persecute the saints of the Most High, and was the mother of harlots to the Church of God.

But, we have other marks fully identifying this second Little Horn with heathen Rome, and with our first (chap. vii.). First, “*by Him the daily sacrifice was taken away, and the place of his sanctuary cast down.*” Of the fact, that the Roman power took away the daily sacrifice, and cast down the place of its sanctuary, it is impossible to doubt : this is matter of history ; viz. that Titus, during the reign of his father Vespasian, *desolated* Jerusalem by destroying both the city and the sanctuary. It has been shewn above, that our former Little Horn did this : these two little horns must, therefore, symbolize identically the same power, and act within precisely the same period of time.

There are also other properties belonging to this Little Horn, which we shall now notice. As cited above, he spake great things : . . . great words, against the Most High : but here (chap. viii. 11), “*he magnified himself even to the Prince of the host, . . .*” and (ver. 25) “*he should also stand up against the Prince*

* Rev. xvii. 8, as shewn on that place above, p. v.

of princes : but he should be broken without hand :" which last place identifies itself with what we have in the first vision : viz. the "*stone cut out without hands, which smote the image,*" &c. And we shall presently see, that this is indeed the case. We are now informed, therefore, that the power which should *take away the daily sacrifice, and cast down the place of the sanctuary, should make war with the saints, and prevail for three mystical days and a half ; should also blaspheme, i. e. against God and His Christ, until he should be broken without hand ; judgment should be inflicted upon him by the Ancient of days, and the kingdom be given unto the Son of Man.*

But, as we have still something further on this subject, it may as well be adduced, and considered, now. It is said then (chap. xi. 30, seq.), "*The ships of Chittim shall come,*" &c., *i. e. from the coasts of the Mediterranean,* "and they shall . . . take away the daily sacrifice . . . and they that understand among the people shall instruct (the) many : yet they shall fall by the sword, and by flame, by captivity, and by spoil many days . . . and some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of THE END : because it is yet for a time appointed."* But the time appointed for *the end*, we have ascertained above : and this was the period, in which the *ships of Chittim* did so come ; when the power which sent these *did take away the daily sacrifice, and destroy by sword, &c. many of those who understood, and instructed the many : which also made war upon these, the saints of the Most High, even to the TIME OF THE END.*

The Prophet adds, "*And the king (i. e. this rule or power) shall do according to his will : and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished :*" *i. e. as determined in chapter ix. 27.* This power does not, therefore, only speak great things against God, and against the Prince of princes, but he also magnifies himself here above every thing that is called God, and this he perseveres and prospers in, until that which had been determined should be poured out upon him : *i. e. a fiery judgment from above.* But we know when this took place, as already

* See Bochart's Phaleg. lib. iii. cap. v. p. mibi, 178, seq.

shewn: we also know who, and what, he was; as we also do, the time both of his action and fall.

If we now turn to St. Paul (2 Thess. ii. 3), we shall find him citing *these very predictions*, and fixing their fulfilment within times very near his own. "That day" (particular time here) "shall not come *except there come a falling away*" (*ἡ ἀποστασία*, the apostacy, Matt. xxiv. 10, &c.) "*first, and that man of sin be revealed, the son of perdition*" (i. e. person doomed to death), "*who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God . . . and now ye know what withholdeth that he might be revealed in his time . . . only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume, &c., by a fiery judgment as in Daniel.*"

Now it is certain, from the manner in which this is given, that it had been made matter of previous revelation: and equally certain it is, that it is not to be found in Holy Scripture, except in the places of Daniel just quoted: and it has been shewn there, to whom and what it must necessarily apply: namely, to that very power which should destroy the City and the sanctuary; should make this very claim to Deity and divine worship, make war against the saints, and all this for "*a time, times, and the dividing of time,*" i. e. to the end of our Prophet's seventieth week; the period reaching from the fall of Jerusalem to the establishment (*de facto*) of the kingdom of the Son of Man over the whole earth: at the end of which, the body of this Beast should be given to the burning flame; or, as our first vision has it, should be broken to pieces, and so carried away that *a particle of it should nowhere be found.*

St. Paul, however, did not live to the fall of Jerusalem: he suffered under the Emperor Nero, who did not generally persecute the Christians.* But Domitian, his almost immediate successor, did throughout the whole empire; and this was continued, with some intervals of cessation, down to the times of the fall of Licinius, and the sole rule of Constantine the Great. Domitian did, moreover, command in his edicts, that he should be called *the Lord God*,† and that his images, which were to be

* As shewn in my larger work, p. 213, seq.

† Ib. p. 241, seq.

placed in the Capitol for public worship (ib.), should be made of nothing less precious than silver and gold: and this claim the subsequent emperors also made, with more or less ostentation, down to the times of the last.

We have seen, therefore, that St. Paul must necessarily have taken the passage just quoted from Daniel: and that in Daniel it could not but apply to *heathen Rome*; and this, again, from the fall of Jerusalem to the end of the persecutions. We have also seen, that the limit assigned to these, and to the power which inflicted them, is fixed and determined in a manner too certain, either to be mistaken, or misapplied; unless, indeed, the greatest and best authenticated events and times of history are to be cast to the winds, as things on which reliance ought not to be placed:—but this no one in his senses will do.

If we now proceed onward to chap. xii. we shall find other similar determining particulars, together with one, declaring that, at the close of these persecutions, prophecy should have its final close and fulfilment. We learn then here (ver. 1) that, “*at that time*” (*i. e.* within the period now before us), “*there should be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found in the book.*” This our Lord quotes (Matt. xxiv. 21), “*For then,*” says He, “*shall be great tribulation, such as was not since the beginning of the world to this time.*” He adds, as a further prediction, “*No, nor ever shall be.*”

It must be sufficiently obvious from the context here, that the fall of Jerusalem is the beginning of sorrows had in view. Our Lord adds (ver. 34), “*Verily I say unto you, This generation shall not pass, till all these things be*” (*i. e.* in progress: “*fulfilled*” is more than the original says). Daniel (chap. ix. 26), “*The end thereof shall be (as) with a flood: and unto the (extreme) end . . . desolations are determined.*” Our Lord, “*But as the days of Noe were*” (with a flood) “*so shall also the coming of the Son of Man be.*” (Compare 2 Pet. ii. 5.) Now, it is as certain as the facts of history can make it, that within *that very generation* Jerusalem fell: that the Jews were dispersed, and that the Disciples, *i. e.* every one registered in the Lamb’s book of life, were delivered. And once more, of two grinding at the mill, or working in the field, one was to be taken, and the other left within this period: in other words,

that *a moiety of human nature should suffer*. Which, according even to the infidel Gibbon,* was the fact! This was, therefore, indeed a time of tribulation such as the world had never seen; and, according to our Lord, never shall see again: such indeed was this "*great and dreadful day of the Lord*"!

But, How long were these tribulations to continue, according to our Prophet, and the prophecy of our Lord? "*How long shall it be to the end of these wonders?*" asks an inquirer. The answer is, "*for a time, times, and a half.*" And, as the fall of Jerusalem was to be in *the midst* of Daniel's seventieth week, and its fall was to be *the beginning of these sorrows*; from this event to the end of that week, there should be three *mystical* days and a half; and, at the *end* of it, as before, these tribulations should *end*. Our Lord's words are (ib. ver. 8, seq.), "*All these,*" *i. e.* wars, &c. "*are the beginning of sorrows. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall THE END come:*" *i. e.* after the Gospel should have been so preached and received, then should *the end* predetermined, and foretold by the Prophets, arrive. We shall presently see, that the Revelation of St. John conspires most cordially with this. Indeed, as the matter is so plain, positive, and definite, it is impossible the case can be otherwise.

This place of Daniel, however,—and to this our Lord likewise gives His testimony,—tells us something more; and, in order to make it the more impressive, it is done with an oath: the words are, "*And when He shall have accomplished to scatter*" (*i. e.* here, spread abroad far and wide) "*the power of the holy people, all these things shall be finished.*" The "*holy people*" are now, *necessarily*, the Believers in Christ. "*Ye are,*" says St. Peter (1 Ep. ii. 9, 10), "*a chosen generation, a royal priesthood, AN HOLY NATION, a peculiar people, . . . which in time past were not a people, but are now THE PEOPLE OF GOD.*" (Compare Is. lxii. 2, 12, where this is plainly foretold; also Rom. ix. 25, 26.) The things now to be finished, therefore, were *those* had in view by our Prophet in chap. ix. 24; and again, chap. vii. 28, where it is said, "*Hitherto is the end of the matter:*" *i. e.* of all that immediately precedes; and this contains the war made against the Saints, blasphemy

* Inquiry, p. 343, and 480, Note.

against the Most High, the judgment delivered and executed upon the Blasphemer, or Little Horn, and the "*kingdom under the whole heaven, given (de facto) "to the Son of Man, whose kingdom is an everlasting dominion, and all dominions shall obey Him."* All this, again, must necessarily be comprehended in chap. ix 24, *i. e.* the making an end of sins, the making reconciliation for iniquity, the bringing in of everlasting righteousness, the sealing of vision and prophecy, and the anointing of the Most Holy: *i. e.* the consecrating of the New Church* by the Holy Ghost at the day of Pentecost.

Our Lord's words to this effect are (Luke xxi. 22), "*These be the days of vengeance*" (St. Matth. *tribulation*), "*that (in these) "ALL THINGS which are written may be fulfilled."* And here, as before, the fall of Jerusalem is their commencement. (See verr. 9. 20.) It is added, "*Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled:*" *i. e.* if there is any thing certain in prophetical language, *until the time of THE END*, as already determined. And, Was there any thing further to come to pass, when these times of the Gentiles should have been fulfilled? Certainly the context hitherto examined promises none, but affirms, as far as its declarations can be understood, that there are *no such things revealed*: and I will affirm, that no man can fairly shew, that any such are to be expected.

But there is a place in the Revelation of St. John, so nearly allied to this of Daniel, and is so plain and positive on this point, that it ought to be adduced. It is this (ch. x. 5, 6, seq.), "*The angel which I saw . . . lifted up his right hand to heaven, and swore by Him that liveth for ever and ever, . . . that . . . time (i. e. prophetical time) "should be no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets": i. e. of necessity, all prophecy: and, it must follow, that it was in this sense time should be no longer.*

And, What do we find said when this seventh angel so sounds his trumpet? It is this: "*The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and*

* For the expression, "*Holy of holies,*" used here in the original, is never applied to any person, but only to *the most holy place* of the Temple.

He shall reign for ever;" which is just what Daniel had foretold when he said,—as cited above,—that *hitherto is THE END of the matter: i. e.* when the kingdom under the whole heaven had been given to the Son of Man. But St. John is more full and explicit than Daniel: his words are, "*The mystery of God should be finished as He hath declared to His servants the prophets.*" And may I not ask, What beyond the fulfilling of *the promises made to the Fathers* does this mystery contain? I may say, My researches,—which have been long-continued and severe,—have supplied me with nothing beyond these; and I will venture to predict, that no researches of any man ever will. But, if the kingdom of Christ has not been fully established, and if believers are not *complete in Him*; then is His salvation not *a finished work*, the New Covenant has not been established, nor have the promises given to the Fathers been made good:—which is absurd and false.

But to proceed. Must not St. John, or rather the Holy Ghost his teacher, have here had before him the place of Daniel just cited? I cannot help thinking he had; but be this as it may, it is sufficiently certain that the several places in Daniel, all bearing on this subject, and limited as they are,—as shewn above,—sufficiently determine the period of this in St. John. The kingdoms of this world did become the kingdoms of Christ (*de facto*) when the last Persecutor fell; and then, of necessity, *the end had come*: then also was prophetic time *to be no longer*; and then too was all the mystery of God finished, as declared to the Prophets; for then, likewise, was *the POWER of the holy people* spread abroad far and wide, even to the extremities of the habitable globe.

We have one consideration more to touch upon here: it is, as to the extent to which prophecy, the apostolical teaching, and history inform us, this kingdom of the Son of Man should prevail. Daniel then says, "*the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High.*" (Ch. vii. 27.) And (ib. 14), "*all people, nations, and languages shall serve Him,*" &c. We have seen at what period this should take effect. Let us ascertain the mind of St. Paul on this point.

He says then (Rom. xvi. 25 seq.) that "*the mystery, which was kept secret since the world began, but now is made manifest,*

and by the scriptures of the prophets, according to the commandment of the everlasting God, made known unto ALL NATIONS for the obedience of faith." It must be impossible surely to misunderstand this. The Apostle tells us plainly, that the mystery of Christ had now been made manifest and known to all nations, both by preaching according to the commandment of God, and by the Prophets. This revelation of the mystery, therefore, had now been made known, just as the Prophets had predicted it should be, in every nation under heaven.

The same Apostle says again (Col. i. 6.), "*The Gospel... is come unto you, as it is in ALL THE WORLD; and bringeth forth fruit*" (not "*wind*," as good Mr. Elliott affirms). And again (ib. ver. 23)... *The gospel which ye have heard, and which was preached to every creature which is under heaven,*" &c. And again (Rom. x. 10), "*Verily... their sound went into all the earth, and their words unto the ends of the world.*" And this, again, is in strict conformity with the commission which Christ gave to his Apostles, viz. "*Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.*" For this purpose they were vested with miraculous powers: these they put forth; the Lord working with them with signs and wonders: and the consequence was, this revelation of the mystery was made known unto all nations for the obedience of faith: in other words, for the full and final establishment of the kingdom of the Son of Man: and this, again, within the period determined for it, as shewn above.

Within the life-time of St. Paul, however, neither was the whole work of establishment completed (Heb. ii. 8), nor was the whole time for this fulfilled.* History, as far as we have

* Let us not however inconsiderately, and as the manner of the many is, mix up and confound together the character of Christianity as foretold by the Prophets *de jure*, and *de facto*. Christ had, as its source, all power both in heaven and earth assigned to Him upon his resurrection (Matth. xxviii. 18, 19, &c.), i. e. *de jure*; and (ib.) His disciples were commissioned to go forth and to preach this. The gift of the Holy Ghost (Acts ii. 2, seqq.) constituted their inauguration to office, just as the descent of the Spirit upon Him, was to His (comp. Exod. xxix. 4—8). The Church, therefore, of the hundred and twenty so assembled constituted, *de jure*, the then whole Catholic Church of Christ, and was perfect and complete, both as to its authority and doctrines. Prophecy was here fulfilled, as far as these points are concerned (see Is. lxi. 1 and 3 particularly). Merely

it, teaches us, that the Apostles and their coadjutors preached only in the larger towns and cities; but that it was under the milder Emperors that the remoter and smaller localities were evangelized.* All that the Apostles and their contemporaries could possibly do, certainly was done: the seed was abundantly sown, which, under the nurture of Him who is King of kings and Lord of lords, did grow up into a great, and everlastingly enduring tree.

It would be endless to give all the testimonies of history to this effect: some have been given in my larger work on this subject;† others will be found in a work of Fabricius, entitled *Lux Sancta Evangelii*; abundance in the *Oratio de laudibus Constantini*, towards the end; in Lactantius *De verâ sapientia*, Tertullian, Cyprian, and others, as far, at least, as the circumstances of the times of each would permit: for the earlier of them lived not, either to see the whole work finished, or the time for this fulfilled: but, as far as they could give testimony, they have given it fully, and, no doubt, faithfully.‡

And, if we do not witness all this now, our question,—which goes to prove that all prophecy was filled within the times prescribed for it by the sacred writers,—is not in the least affected on this account. It was *then* left to the influence of its doctrines, and the power promised from above to second these; men were called upon, as reasonable creatures, to cultivate these, and to expect accordingly either endless blessings at God's right hand, or endless destruction where their worm should not die, nor their fire be quenched, as the case might

as to *extent* and *power*, *de facto*, its doctrines were everywhere to be preached and received; and, in order to make Christ's kingdom that of *the kingdoms of this world also*, and a real successor to that of heathen Rome and its predecessors, universal *political authority* was likewise to be its property *de facto*. Prophecy required this; and this it had at the appointed time: but prophecy nowhere foretells the universal continuance of this; and *doctrine*, to which it is now left, cannot insure it, except under the supposition of faithfulness in its people. Miracle has been withdrawn; and if it had not, still, as it never effected a strictly universal spiritual Church, so it never could were it continued. And the consequence is, Christianity being now a *purely spiritual system*, a mere village may contain the whole Catholic Church.

* See my larger work, pp. 215, 469, Notes.

† Page 459, seqq. &c.

‡ See the Preface to my larger work, p. cx. seqq., and these Fathers themselves.

be: which is just what the nature of man requires, and is most reasonable to believe the Divine Being would lay before him, both for his instruction, and to call forth the best energies of his faith and hope.—But of this more hereafter.

To conclude, then, on the Visions of this Prophet. It must be as certain as words and facts can make it, that *heathen Rome* must be the last of the four universal monarchies, symbolized by the great image of Nebuchadnezzar's dream; no such succession of universal monarchies ever having existed before: and none can hereafter. Heathen Rome was, therefore,—were nothing else given to demonstrate this,—the last of these of necessity. Now the fall of this was, according to this vision, to be succeeded by a *fifth, everlasting, and universal Empire*, of a heavenly nature; for the God of heaven was to set it up. And the kingdom of Christ was, in fact, everywhere erected by the miraculous preaching and powers of the Apostles, their coadjutors, and immediate successors: and, against this kingdom, our Lord has declared, the gates of hell shall never prevail. This vision has, therefore, had its complete and perfect fulfilment.

It has also been shewn, that the visions contained in the seventh and eighth chapters of this Prophet, as illustrated by portions of the eleventh and twelfth, and as particularly limited by certain portions of the eleventh, have for their objects the *same events and times* with those of the second. The ninth, again, brings before us the coming and cutting off of the Messiah, some time before the fall of Jerusalem. But, as we know when that *coming and cutting off* took place, we also know, that of the close, or thereabouts, of our Prophet's sixty-ninth week. We next have his *seventieth week* for the magnifying of the *new Covenant* with mankind generally, of necessity, *i. e.* both Jews and Gentiles, and making the latter to *rejoice with God's people*. Within this, the City and the Temple were destined to fall: after which, even to the *consummation and end*, desolations, war, and the like, were to be continued. But, at this *end* the *Desolator* himself was to fall, and to rise no more. And we know when this took place.

In our seventh and eighth chapters the origin, character, deeds, and fall, of the *Little Horn* are particularly dwelt upon; and here, as this Agent was blasphemously to assume the character and worship of Deity, was to persecute the saints of

the Most High for *a time, times, and a half*, i.e. during the latter half (*mystically* speaking) of the seventieth week of our Prophet, *to take away the daily sacrifice, and to cast down the place of his sanctuary*, it is obvious that he is identically the same Agent with the Prince who should come and destroy the City and Sanctuary in our ninth chapter, and should himself, at the end of this period, fall; and who, according to our first, second, and third visions, should be succeeded by *the empire of the Son of Man*, which should be universal and perpetual. To this, as also shewn, the prophecy of our Lord (Matth. xxiv. &c.) affords abundant confirmation, as indeed does the teaching of all the Apostles. On the *great events* here brought before us, I say, both prediction and history most cordially agree. The *times* of these events are equally well defined and attested: and this, again, with a clearness and precision which no power or artifice, either earthly or hellish, can possibly affect; and which, I will affirm, none ever will affect in the least possible degree.

SECT. II.

ON THE TIMES, EVENTS, AND DOCTRINES OF THE REVELATION OF ST. JOHN.

HAVING, then, so far laid down and illustrated our principles of interpretation, as it regards both plain and figurative language, and determined the times of the great and commanding events of prophecy, as limited in the visions of Daniel; we now come to shew, as briefly as we can, that the three first and two last chapters of the Revelation of St. John refer to these same times and events, and that the doctrines found therein are those, and those only, of *Apostolical Christianity*.

The addresses, then, of St. John, directed to the seven churches of Asia, must, of necessity, have referred to churches *Apostolically established*; and, if the Scriptures, and strictly parallel Scriptures, cited in these, or the doctrines urged, or the *events* and *times* referred to in them, are also found cited, urged, and dwelt on, respectively, in the last two chapters of this book; then we may be sure that *Apostolical Christianity*, and nothing else, is taught in them also: and if, again, these

events, times, and doctrines, appear to be identical with those already brought before us in our investigations of the Prophet Daniel—and of necessity they must be so;—then will it also appear, that these have likewise been determined. And, once more, if this be true of the first and last portions of this book, it must also—and this we have proved elsewhere*—of the *times, events, and doctrines*, found also in its middle portion.

But there is sufficient reason for believing that these seven Churches—the number being evidently *mystical*—stand for, and represent, the whole Catholic Church then *Apostolically established*; and, if so, what was said to them was said to all.† They had been miraculously established, just as the Jewish Church had:‡ but miracle was now to be withdrawn; and probably it was withdrawn about this time. The great object of the Apostle therefore was, to leave, as a legacy to the Church, that which should warn, instruct, reprove, admonish, encourage, and confirm, even to the end of time, each and every of its faithful adherents; for it contained nothing more or less than *a revelation, or development*, of all the enigmatical and mysterious enouncements which the Prophets had been commissioned to make. And, upon a careful perusal of its contents, we shall find this to be its true character and object: and, accordingly, it forbids, at its close, either the addition or subtraction, respectively, of any thing whatsoever to, or from, its important and authoritative decisions.

* See the Third Book of my former work.

† This is obvious from the consideration, were there nothing else to shew it, that, the trials which were shortly to try the Church, were also to try all the world, and, of necessity, all the Churches. Ch. ii. 10, 23; iii. 10, 12, 20—22. So also in verses 4, 5, the doctrines are general. It may be urged, indeed, that these seven Churches are specified by name. I answer, So is Babylon, Idumea, &c., when it is clear that the Mother of Harlots, and the enemies of God's Church, are *all* intended in the denunciations.

‡ This was to be after the manner of Egypt, except only that it was to be an infinitely greater and more glorious consummation. So far *that* deliverance shadowed out this; and hence the numerous allusions to the fall of Egypt, just as there are of that of Babylon, &c. See Is. x. 24; Hosea ii. 14—16; Micah vii. 15—18. The persecution of the Church in the wilderness, Rev. xii., is a remarkable instance of this. In the wilderness the Jewish Church was formed: Canaan was its ultimate destination as such. In the wilderness was ours formed: its ultimate Canaan is heaven, where its High Priest ever officiates.

Hence it contains no new predictions of events, no prophecies, as such, except only so far as those foretold by the Prophets had not yet been accomplished; and, accordingly, John was now commanded to write those things *which he had seen, those which then were, and those also which should be hereafter* (ver. 19). The period in which he wrote, was that which had been termed *the last days, ends of the world, the great day of the Lord, and the like*, as shewn above—but more particularly in my larger work—and the close of which should arrive at the end of the seventieth week of Daniel, when the full and final establishment of the New Covenant should take effect.

John is commanded, then, to write the things that had taken place, were then taking place, and must *shortly* do so; all belonging, as it should seem, and following each other consecutively, to one and the same period. And these events must, of necessity, be those which should fulfil *the promises made to the Fathers*,* i. e. within the last week of Daniel's seventy (ch. ix. 24)—for we know of no other; and this gives due point to the term *shortly*, and *at hand*, as used here and elsewhere.

This, again, will give interest to the commencing doctrine of St. John (ver. 3), viz. "*Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.*" John, be it remembered, is writing here to established *Apostolic Churches*. What, then, must he have meant when he pronounced *a blessing* on those who should read this Book, as to the things which *had taken place*, i. e. in the establishment of the Churches? I answer, 1st, In being shewn, that all this *had been done* for the purpose of fulfilling *the covenanted promises made to the Fathers*, and that they were in the possession of the true faith, as foretold by the Prophets; the end of which should as certainly be everlasting life; and hence also, that, whatever awaited them in this life, they should eventually be more than conquerors. 2dly, the same, would be their convictions as to the things *then taking place*: and, 3dly, as to those which were "*shortly to come to pass.*" Thus they knew, that, although they were to *be tried as gold is in the fire, both to purify and refine them, even to the time of*

* Comp. Micah vii. 18—20 inclus., with Luke i. 72, 73.

sufficiently identifies itself with the words of St. John. And the commencement, midst, and close, of this period have been determined above. These declarations are repeated (ch. xxii. 6, 7. 10. 12. 20), and, of necessity, their period has likewise been determined; first, as realized to the Jews who pierced him; and secondly, to the tribes of the earth, who did so in persecuting his Church.

We have, in the next place (ver. 8) the full and complete Divinity of our blessed Lord, just as we have in Isaiah, chap. vi. (Compare John xii. 41.), Ezekiel, chap. i.—given, as it should seem, in each of these cases, to establish the authority of the Scripture so commenced. The Book of Job, as shewn in the Preface to my translation of it, commences with a similar vision. But, as I have prosecuted this question fully elsewhere, I need not dwell further on it now. I will only remark: We have here, certainly, as positive an enunciation of the manifestation of Jehovah in the flesh, as words can give.

We have a revelation of Christ (Rev. x. 1.) also declaratory of this Divinity. The words are, "*I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was about his head, and his face was as it were the sun, and his feet as pillars of fire.*" That this is the person described in chap. i., a slight comparison of the descriptions given will be sufficient to shew. The *Rainbow* about his head, is evidently intended to bring to our minds the everlasting covenant made with Noah (Gen. ix. 13, seq.), with which that of Christ is compared in Ps. lxxxix. 37. In chap. iv. 3 again, the *Rainbow* is about the head of Him that sat on the throne, *i. e.* Christ: and upon His uttering His voice, the seven thunders respond thereto (chap. x. 3, 4), *i. e.* His host of ministering servants ready to execute His will, as in the Cherubim. And here He swears, as in Daniel xii. 7, that, at the conclusion of these wonders, (prophetical) time shall be no more.

Again (chap. xiv. 14, seq.) He appears sitting on a white cloud, having a golden crown on His head, and in His hand a sharp sickle. With this sickle He reaps the harvest of the earth, and treads its produce in the wine-press of the wrath of God.* We have therefore in each of these cases the same

* This is a manifest allusion to Joel iii. 13, where this judgment is foretold, and

Person revealed; the same judgments referred to; and, of necessity, the same times, in which they should be inflicted. These narratives, consequently, notwithstanding their distance from one another and variety of description, develope to us precisely the same *person, events, and times*: and these must be those foretold by Daniel, for none other such ever existed; and, from the nature of the case, none ever can.

St. John further says (chap. i. 6) that Christ "*hath made us kings and priests unto God,*" &c.: which is clearly the language of Apostolical Christianity. (See 1 Pet. ii. 5. 9.) Again, (chap. xx. 6), "*Blessed and holy,*" it is said, "*is he, that hath part in the first resurrection . . . they shall be priests of God and of Christ, and they shall reign*" (*i. e.* as kings) "*with Him a thousand years,*" *i. e.* as shewn below, within the very period in which John wrote; and, at this time, he and his associates did reign with Christ in a peculiar manner, as shewn there also. But (chap. xxii. 3—5) it is said, that "*His servants shall see His face . . . and shall reign FOR EVER AND EVER.*" Because now, prophetic time was no more: the whole work had been completed: the Heavenly Jerusalem erected, founded on the Apostles of the Lamb, Himself being the chief Cornerstone;* and the crystal-like refreshing stream, flowing therefrom, had communicated new life to every thing whithersoever it went. And, again, that this does not refer to the state of disembodied spirits in heaven, is evident from its parallel (chap. v. 10), "*Thou . . . hast made us unto our God kings and priests: and we shall reign on the earth.*" That is, in the words of Daniel (vii. 27), "*The kingdom . . . under the whole heaven, shall be given to the people of the saints of the Most High.*" And the period of this consummation, with *its perpetuity*, here had in view as complete, has been determined above. Its consummation too, witnessed an earthly universal rule, such as that of the preceding monarchies: its perpetual one is spiritual only.

Again (i. 16), "*A sharp two-edged sword went out of His*

which, as shewn above, must refer to these times. In Is. lxiii. 3, seq. the same judgment is also predicted, and the *day of vengeance* is the period fixed for its accomplishment: which is only another mode of expressing the period in which John lived and wrote.

* Chap. xxi. 11. 14.

mouth:" which is a mere echo of Is. xlix. 2, "*He hath made my mouth like a sharp sword,*" and is otherwise worded thus (ib. xi. 4), "*With the breath of His lips shall He slay the wicked.*" And none have doubted that the kingdom and rule of Christ is foretold here. (Comp. also xxx. 28. 33). And again (Rev. ii. 12), "*He which hath the sharp sword with two edges.*" And (chap. xix. 15. 21), "*Out of His mouth goeth a sharp sword, that with it He should smite the nations:*" it is added, "*He treadeth the wine-press of the . . . wrath of Almighty God.*" This sword, sickle, and wine-press, must therefore imply the execution of the same judgments, *i. e.* upon the nations. This sword again (ver. 21) falls upon the remnant of the nations, who were not cast into the lake of fire. The judgments had in view, therefore, at the outset of this book, have now proceeded on to their infliction upon the heathen, after* that upon the Jews. And these cannot but be, those denounced on the Little Horn, and the Man of Sin, by Daniel and St. Paul, respectively. And let it not be vainly imagined, that the occurrence of the terms *sword, cloud, &c.* are the only connecting particulars here: no; it is the *events* brought before us which are truly singular, and can be referred to no other times.

It is not however my intention now to follow out every such particular. I shall therefore pass on to those which are most obvious and striking: my larger work may be consulted on others. It may be remarked then, by the way, that these Churches, instead of being taught to look for something *new*, are particularly admonished to look to their *first works, first love*, and to *the things which they HAD RECEIVED*,† that is, to the doctrines already delivered to them by the Apostles; for "*none other burden* was it the purpose of Christ ever to lay upon them."‡ Let this be carefully borne in mind.

If then we now proceed to chap. ii. 10, we shall find the persecutions, noticed above in Daniel, brought prominently before the Churches. "*The Devil,*" it is said, "*shall cast some of you into prison, that ye may be TRIED*": it is added, "*ye shall have tribulation TEN DAYS.*" (Dan. vii. 21. 25.

* Matt. xxiv. 29.

† Chap. ii. 4, 5. iii. 3. Comp. Gal. i. 8, 9.

‡ Acts xv. 28.

viii. 10. 24. xi. 35. xii. 10, as shewn above). But this tribulation was, according to Daniel, to continue during the period of *a time, times, and a half, even to the time of the end*: which has already been determined. It is said here to be, for "*ten days*," *i. e.* indefinitely. (See Gen. xxiv. 55, &c.). From which it is evident, that the Persecutions had not yet begun; but, as above, were *shortly to come to pass*.

Certain promises are now made to those who should overcome in these trials; and they are strictly those of Apostolical Christianity (ver. 11*): in verse 17 it is said, "*I will give him to eat of the hidden manna,† and a new name.*" Again (iii. 12), "... "*I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down*" (*i. e.* here, *shortly to come down*) "*out of heaven from my God: and*" (*yea, or even*) "*I will write upon him my new name.*" This again is promised to those who should overcome, during the *hour of temptation which should come upon all the world to try them*" (ver. 10). The term *ten days* of the former enunciation, is now given in that of "*the hour.*" And the duration of this *hour*, or *ten days*, has already been determined under other enunciations of the same period.

As to the *new name* here promised, it is clearly an echo of what Isaiah had said should take place in these very times. His words are (chap. lxii. 2): "*And the Gentiles shall see thy righteousness, and ALL kings thy glory*" (*i. e.* of the true Zion); "*and,*" adds the Prophet, "*thou shalt be called by a new name.*" And (ib. 4), "*Thou shalt be called Hephzi-bah*" ("*My delight is in her*"). And again (ver. 12), "*They shall call them THE HOLY*

* Such should not be hurt of the second death: which has its parallel in Rev. xx. 6. This *first resurrection* must necessarily be within the Apostolical period, or first half of Daniel's last week, and hence perhaps these are termed *the first-fruits to God*. But, if generally applied, will mean the resurrection had with Christ in baptism. Rom. vi. 3, seq. After this (ver. 7), Satan was to be let loose to try them.

† *I. e.* Christ's flesh *mystically* considered. See John vi. 49—52. 58. In the term *hidden*, allusion seems to be made to the laying up of the pot of manna (Exod. xvi. 33), which was probably intended to intimate, that the *manna* which sustained the Israelites in the desert, shadowed out that better *manna*, to be found in the *reality* so symbolized. This, too, was to be kept *during their generations*; and then to give place to that better provision, which should be revealed at the time appointed for *the end* of these. That sustained the Israelites during their period of trial: this sustains the Christian in all his.

PEOPLE." "*The redeemed of the LORD: . . . and thou shalt be called, Sought out, a City not forsaken.*" And (chap. lxxv. 15), "*The LORD shall slay thee*" (i. e. the faithless Jews), "*and call His servants by another name.*" The people here foretold were therefore to have a new name, to constitute a new City, or Jerusalem, and to be the Holy People: i. e. considered as God's delight, and His peculiar, sought out, Elect, just as the Jews had been, but who are now treated as slain;—and to be the happy Citizens of a Zion peculiarly their own. So Sts. Peter and Paul (1 Pet. ii. 9, 10), "*Ye are a chosen*" (sought out) "*generation, a royal priesthood, an holy nation, a peculiar people,*"—are "*now the people of God.*" (Comp. Exod. xix. 5, 6.) St. Paul's testimony is (Heb. xii. 22, seq.), "*Ye,*" i. e. the Hebrew converts "*are come unto Mount Sion, and unto the city of the Living God, the heavenly*" (not the earthly) "*Jerusalem . . . and to Jesus the Mediator of the New Covenant,*" &c. (See also Gal. iv. 24—31.)

Our Lord, however, is here in St. John still more explicit: his words are, "*The name of the city of my God . . . new Jerusalem, which cometh down from heaven.*" Allusion is here made to a place in Isaiah, occurring a little after that just cited, viz. Is. lxxv. 17, seq.,* "*Behold I create new heavens and a new earth.*" . . . And the explanation is, "*Be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy.*" This is, therefore, a newly sought out people, called by a new name; a new City and Jerusalem; indeed a new Creation, not physically, but mystically, considered; for the system, of which we are now speaking, is wholly spiritual.

But, the "*new Jerusalem*" of St. John is spoken of as a City to come down from heaven, in an event shortly to come to pass, and to crown with glory the sufferings of the Church. St. Paul, too, speaks of it in his days, as being above: that is, within the first half of Daniel's seventieth week: while, according to Daniel in every case, the kingdom would not be given (*de facto*) to the Son of Man, until the close of this week, when these sufferings, and the whole matter should have arrived at their end.

Within this period, again, the followers of Christ did receive

* See also chap. lxxvi. 22.

this *new name*: they "*were called Christians first at Antioch*" (Acts xi. 26), and from the term used in the original Greek, it is highly probable this was done by Divine appointment.* The new name of this city, therefore, it is but reasonable to suppose, was the same, viz. *Christ's City, Zion, or Church*. And, in like manner, the *new name* of John's God, must be *Christ*: for, as intimated above, He was *Jehovah* manifested in the flesh: and, according to Isaiah, *the God of the whole earth should He be called* (Is. liv. 5: Comp. Micah iv. 13), as also *the God of Israel* (Is. xxv. 9). Nor were Believers any more to swear by *Jehovah*, who brought up the Israelites from Egypt, but by the Lord who should redeem them out of every land (Jer. xvi. 14, &c.): nor, indeed, were former things to come at all into mind within this new creation (Is. lxv. 17. Comp. Jer. iii. 15—20).

St. John, however, proceeds onward to the end of this matter, but no farther. The details of this progress I have given at some length elsewhere: it will be enough now to give its end; and, in doing this, to consider some of its more remarkable particulars: and, should this present us with nothing beyond, or in any way different from, *Apostolical Christianity*, we may safely conclude that, for nothing else have we any reason or right to look.

We pass on, therefore, to chap. xxi. And let us bear in mind, that we are *now*,—with respect to the times and events of the Revelation,—within a period considerably removed from that of the addresses to the Churches. John says accordingly (ver. 1), "*I saw a new heaven and a new earth: for the first heaven and the first earth were passed away:*" which must, of necessity, be the new heaven and earth of John and Isaiah, just now noticed. It must also represent the *kingdom of the Son of man (de facto)* established, for it succeeds *immediately* to the fall of Babylon and the Antichrist. (See the latter verses of the preceding chapter, and chapter xix. throughout): the time of this has been determined above.

St. John next supplies us, just as Isaiah had, with an inter-

* Whether, as Wetstein thinks (*in loco*), this name was now given in ridicule, or, as some think by the Christians themselves, I can hardly believe St. Luke would have so mentioned it, unless he considered it as carrying with it something more.

pretation of this place, too plain to be misunderstood: it is this: "*I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a Bride adorned for her Husband.*" We then have a further determining particular, and one which cannot be too greatly prized: it is this, "*Behold, the tabernacle of God is with men*" (i. e. all men generally, without exception), "*and He will dwell with them, and they*" (instead of the Jews, as noted above) "*shall be His people, and God Himself shall be with them*" (i. e. in their Immanuel, Christ), "*and be their God.*" It is added (ver. 5), "*Behold, I make all things new:*" i. e. within this new creation, and New Jerusalem: which is the doctrine of the Apostolical Church (2 Cor. v. 17, &c.), and given in the very words of St. Paul. It is further added (ver. 24), "*And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their honour and glory into it.*" (See also ver. 26). That is, all nations,—to whom the seed of Abraham in Christ was to be a blessing,—should now walk in its spiritual light; for it recognises no earthly sun whatsoever; the Lord God, even the Lamb, being the light thereof. Their Kings and Queens are, moreover, now become its nursing Fathers and Mothers (Is. xlix. 23). Thus, indeed, was the Lord to create (constitute) "*Jerusalem a rejoicing, and her people a joy:*" nay, *the joy of the whole earth.**

We have some further particulars given, by which this Jerusalem should, in its day, be recognised and well known. In verse 10, the description is thus amplified: . . . "*He shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious: even like a jasper stone, clear as crystal.*" And it is evident, from what is given in verse 23, that Christ is symbolized by this: for it is said, "*The city had no need of the sun, neither of the moon, to shine in it: for the glory of God doth lighten it, and the LAMB is the light thereof.*" That is, mystically speaking, "*The Sun of righteousness has arisen*" within it, "*with healing in his wings.*"† But the Lamb is Christ: this Stone of Jasper must, therefore,

* See Is. lx. 15. and Ps. xlviii. 2, seq., which is a prediction of the very event had in view by St. John.

† Mal. iv. 2. (Heb. Bib. iii. 20.) See the parallel places.

symbolize Him also, as "*the true light, which lighteth every man that cometh into the world.*" This, therefore, is *spiritual*, not *physical*, light, and such as comports well with this *spiritual* system, considered in the abstract.

We next have the foundations of this city specified (*i. e.* *mystically*), as consisting of twelve sorts of precious stones, "*and in them*" are "*the names of the twelve Apostles of the Lamb** (Christ). This city is, therefore, *founded on the APOSTLES and Prophets* (*i. e.* upon their teaching), *Jesus Christ Himself being the chief corner stone.*" So Isaiah (ch. liv. 11 seq.), "*O thou afflicted*" (*i. e.* persecuted Remnant and true Zion), "*tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, . . . and thy foundations with sapphires; and I will make thy windows of agates, and thy gates† of carbuncles, and all thy borders of pleasant stones. . . . In righteousness shalt thou be established:*" when she had been hitherto only as a tent, to be removed ‡ as occasion might require.

But the most circumstantial prediction of the setting up of this city is given in Ezekiel, ch. xlviii. 15, seq.; and from which St. John has evidently taken his description of it. This,—as I have shewn at length in my larger work,—is erected on *a new grant of land*, parcelled out in a manner altogether different from that which took place under Joshua. So far it may be termed a *new land*, or *earth*: the City itself a *new heaven*, or *Church*, and one which should have a *new name*. "*The name of the city,*" says the Prophet, "*shall be from that day,*" *i. e.* of its erection. "*The LORD (JEHOVAH) is there.*" In the words of John, "*The Lord God doth lighten it, even the Lamb is the light thereof;*" and "*the Lord God Almighty, even the Lamb, are the Temple of it.*" Various are the intimations given in the Scriptures of this city, which it would exceed our present limits to discuss.§

* *I. e.* as prefigured by the twelve stones, or *Urim* and *Thummim*, in the breast-plate of the High Priest, in which the names of the (Heads of the) twelve tribes of Israel were engraven.

† Here, verse 21, "*The twelve gates were twelve pearls.*"

‡ See also Is. ch. i. 8, 26, 27. And verse 9 here, St. Paul himself has applied to the establishment of Christianity, Rom. ix. 29.

§ See Ps. xlv. 4; xlviii. 2 &c.; lxxii. 16; cxxii. 3; Is. xxxiii. 20; lx. 14, &c.; Zech. viii. 3; Heb. xii. 22, &c.; and my larger work on the place.

It is perhaps impossible to conceive any thing more truly splendid, pure, and lovely, than is the imagery here brought before us. I will only add a place or two from Isaiah, to shew, that this was the *Zion* predicted by him, and restricted to this very period for its erection. Ch. ii. 2, "*It shall come to pass,*" says the Prophet, "*in the LAST DAYS,*" *that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow (i. e. as a mighty river) into it.*" So St. John, "*The nations . . . shall walk in the light of it, . . . and they shall bring the glory and honour of the nations into it.*" And Isaiah (ch. lxvi. 12), "*I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream :*" (i. e. after the preaching of the Apostles here foretold, ver. 19: 22, the Prophet recurs to his new heavens and earth). As to the *time appointed* for this erection, the term "*the last days*" sufficiently determines it; for Moses &c.,—as shewn sufficiently at length* elsewhere,—could mean no period, except that of Daniel's seventieth week. At this period too, according to our Prophet, *the idols were to be cast to the moles and the bats* (see Rev. vi. 16; ix. 6); the earth was *to be terribly shaken* (comp. Heb. xii. 26, 27, and its parallel places): all of which took place soon after the Apostles' times, and within the seventieth week of Daniel, or *the great day of the Lord*.

If we now turn to Isaiah, ch. xlix., we shall find much to the same effect, and equally precise as to its period. We have, then (ver. 1, 2), Christ's miraculous birth alluded to, and then something given, to which St. John's description of it was evidently intended to bring us: *e. g.* "*He hath made my mouth like a sharp sword :*" which has been already noticed. In verse 6, "*I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.*" In Luke ii. 32, this is directly applied to Christ. The Prophet adds (ver. 7), "*Kings shall see and arise; Princes also shall worship:*" to which the words of St. John are a mere echo; and its period has been determined above.

The next enunciation (ver. 8) will afford us another particular, capable of determining the period of all this, viz. "*In an acceptable time have I heard thee, and in a*" (the) "*day of*"

* Above, p. viii.; and in my larger work, pp. 99—132.

salvation have I helped thee, . . . and I will . . . give thee for a covenant of the people" (nations), "*to establish the (new) earth,*" &c., i. e. to restore it, as by a new Creation. Now St. Paul quotes the earlier portion of this verse, and thus determines its period (2 Cor. vi. 2), "*Behold, NOW is the accepted time; behold, NOW is the day** of salvation," i. e. so foretold. If we omit "is" here printed in italics twice, the meaning becomes more pointed.

In verse 11 here (Is. xlix.) not merely *the mountain*, but *the mountains* of the Lord are *exalted*, i. e. above every other. "*I will make ALL MY MOUNTAINS a way, and my highways shall be exalted.*" And again, changing the figure (ver. 9), "*They shall feed in the ways; and their pastures shall be in all high places.*" And (ver. 10), "*They shall not hunger nor thirst* (Rev. vii. 16; xxi. 4, &c.); *neither shall the sun smite them*" (comp. ch. iv. 5, 6): *for he that hath mercy on them shall lead them*" (i. e. Christ, as *the good shepherd*. See xl. 11, and the whole context), "*even by the springs of water shall he guide them.*" (Rev. xxii. 17; and Is. ch. xxx. 25.) Our *mountain of the LORD* is here, therefore, converted into *many mountains*, and these again into *exalted highways*, to be frequented by the multitudes of the nations; and even on these they are to be led in green pastures, by still waters,—even the *full flowing rivers*,—of the good Shepherd. (Comp. John x. 9, &c.)

We also have here the rejection of the Jews, the fact of which is likewise sufficient to determine the period had in view by the Prophet (ver. 17): "*Thy destroyers, and they that made thee*" (i. e. the *true Zion*) "*waste, shall go forth of thee.*" Again (ver. 20), "*The children which thou* (the *true Zion*) *shalt have, after THOU HAST LOST THE OTHER*" (i. e. those Jews who are occasionally termed "*the rebels*," See Ezek. xx. 38, &c.), "*shall say . . . The place is too strait for me,*" &c., i. e. because so greatly increased by the influx of the Gentiles. (See ch. liv. 1, 2, &c.) In verse 26, again, a very common denunciation against the unbelieving Jews is likewise given. At what time these things took effect, all know sufficiently well: its commencement took place (de facto) in the midst of Daniel's seventieth week. St. John's *high mountain*, therefore,

* This period is here, as in many other places, termed *a* or *the day*, as in Is. xi. 10, and as frequently noticed.

on which he stood, and viewed the descent of the holy City, is, as it should seem, that of our Prophet in Ch. ii. 2, &c., as just noticed.

• There is, likewise, another particular given, whereby we can ascertain the true and certain object intended by this holy City, new Jerusalem: it is this, that it is *the Bride of Christ*. “Come hither,” says the angel, “and I will shew thee the Bride, the Lamb’s wife.” If our former description excelled in beauty and splendour, this does in the manifestation of love even stronger than death; a condescension and affection which admits of no parallel. And, that this is a scriptural characteristic of the *Apostolical Church*, the testimonies of inspiration are too many to admit a moment’s doubt.

First, then, Rev. xix. 6, 7, 8, immediately after the fall of the great Whore, or Antichrist, it is said, “*The Lord God omnipotent*” (now) “*reigneth:*” in Daniel’s terms, *The kingdom under the whole heavens is given to the Son of man*, who is here styled “*The Lord God omnipotent.*” The voice continues to say: “*Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and His wife hath made herself ready.*” It is added: “*And to her was granted, that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb.*” We may, perhaps, assume here, that this *fine linen*, which symbolizes *the righteousness of saints*, constitutes the wedding-garment of the Gospels. The Bride herself (*i. e.* the Church) is here clothed with it, and, of necessity, so are all her true children in particular.

If we now go back to ch. vii. 9, seq., we shall have an explanation of this. It is there said, then, of a great multitude out of all nations, that they stood before the throne and the Lamb, clothed with *white robes*, and *palms in their hands*. In verse 13 it is asked, *What are these which are arrayed in white robes? and whence come they?* The answer is, *These . . . came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.* It is added, “*Therefore they are before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.*” (So also xxi. 3.) It is added, “*They shall hunger no more, neither thirst any more; neither shall*

the sun light on them, nor any heat. For the LAMB which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes: which is a manifest repetition of what we have just now seen, and hence must have respect to the *same events and times*; that is to say, the persecuting Antichrist had now fallen (see the last four verses of the preceding chapter), and complete victory had been obtained. Nor, from the nature of this context, can saints in heaven be meant; for to talk of *leading them to fountains of waters there*, and the like, must be quite out of place.

These same persons are again represented as clothed in "*white robes*" (Chap. vi. 11), *i. e.* before the persecutions had closed. These white robes must, therefore, represent the righteousness of saints, as obtained through the shedding of Christ's blood. Which, again, determines the period here had in view, as that of the latter half of Daniel's seventieth week; for, until that time, the *Little Horn* was not to *make war with the saints*.

If we now turn to Matt. xxii. 2, seq., we shall have our Lord's mode of speaking on this marriage-feast. The persons bidden (ver. 4) must be the Jews. They made light of this; they beat and slew his servants. The consequence was, their destruction and the burning up of their city (ver. 7). The Gentiles are next called in both bad and good, and *the wedding is furnished with guests*. One, however, is found not having on a *wedding garment* (*i. e.* the righteousness of Christ, obtained by faith in His blood), and therefore he is cast out. This *Parable* is given also by St. Luke (xiv. 16, seq.), and there the rejection of the Jews is likewise foretold (ver. 24). The period of this we know: it strictly belongs to that period before us.

It will be sufficient to notice the few following similar places of the Old Testament, on this very interesting part of our inquiry. In Ps. xlv. it is thus touched upon. In the first place, the king *goes forth*, with his sword and bow, *conquering and to conquer*. (See ver. 3, seq., and Rev. i. 16; vi. 2; xix. 11, 14, 15, with their parallels): but this warfare is waged "*because of truth and meekness*." In verse 5 the nations fall under Him. Verse 6 announces the everlasting establishment of His throne. (Heb. i. 8.) *The kingdom is now given*, here,

therefore, *to the Son of Man*. In verses 9—16 the marriage is brought before us, and we are told that the offspring of it shall be made *Princes in all the earth*. King's daughters with *the rich among the people*,* and the daughter of Tyre† in particular are there with their gifts, entreating the favour and protection of this mighty and victorious warrior; and, accordingly, gladness and rejoicing signalize the great and happy event.

We have now only to consult Heb. i. 8—14, to assure ourselves that this—for it is quoted there—belongs exclusively to the establishment of the Church of Christ. And hence it must follow, that the places, just noted in the Revelation which bring these particulars before us, must all belong to the same *events* and *times*; and that these commencing, and concluding, portions of the Revelation are conversant on one and the same great question only, namely, the establishment of the Christian Church.

We may now pass on to Isaiah, ch. liv., where this marriage is also brought before us with its fruits. The *true Zion* is here designated, in the first place, as barren; nevertheless she is called upon to sing, because her children shall be more numerous than those of the *nominal*, and mere *nominally married*, Zion, i. e. the Jewish nation generally. “*Enlarge the place of thy tent*” (i. e. hitherto not built on the foundations noticed above) . . . “*For,*” it is added, “*thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the (spiritually) desolate cities to be inhabited.*” and a little lower down, “*Thou shalt not remember the reproach of thy (supposed) widowhood any more.*” It is added (ver. 5), “*For thy Maker is thy husband; the Lord of Hosts is His name: and thy Redeemer the Holy One of Israel; THE GOD OF THE WHOLE EARTH SHALL HE BE CALLED.*” In ch. xxv. 9 seq. this is also predicted of the man Christ Jesus. The words are, “*It shall be said in THAT DAY,‡ Lo*

* Comp. Ps. xxii. 29—31, inclus.: also lxxii. 10—17.

† Which will be a sufficient comment on Is. xxiii. 18, where, in verse 9, this victory is foretold, as one that should bring into contempt “*all the honourable,*” i. e. heathen, “*of the earth.*”

‡ That is, *the great day of the Lord*. See Mal. iv. 1 seq., where, verse 4, the mission of the Baptist is said to precede it, and the curse here had in view, and which took place in the fall of Jerusalem, should mark its fiery presence; and the period of this need not be discussed.

this is our God," . . . "And He shall spread forth His hands (i. e. as a man and a teacher) in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and He shall bring down their pride . . . and the fortress of the forts of thy high walls" (i. e. Jerusalem) "shall He bring down," &c. (Comp. Matt. xxiii. 37, where our Lord virtually ascribes this to himself, as he also does the care he would otherwise have taken of her children.)

We have, in the next place, the (*mystical*) fall of the old world (ver. 10), in the terms, "*For the mountains shall depart, and the hills shall be removed:*" which is taken up by St. John in this same sense, and spoken of as taking place at this very time (i. e. within this *day of the Lord*): Rev. vi. 14, seq. "*The heaven departed as a scroll . . . and every mountain and island were moved out of their places . . . For the great day of His wrath is come.*" (See the parallel places.) Again, Rev. xvi. 19, seq.: "*The cities of the nations fell . . . and every island fled away, and the mountains were not found.*"* This comes to pass here, immediately after the seventh vial was poured out, when *the great work* is said TO BE DONE, i. e. in *the great day of the Lord*, as in the former case. But that was after the opening of the sixth seal. These visions, therefore, however removed from one another, necessarily treat of the same events, and, of course, of the same times.

We next have in Isaiah (ib. liv. ver. 11) *the stones* of our Zion laid with fair colours, and her foundations with sapphires, as quoted above; which also necessarily brings us to the same times and things. It is added, in order to leave no possible doubt on the fact, of the *full and complete establishment* of our Zion in *that day*, "*In righteousness shalt thou be established: thou shalt be far from oppression,*" i. e. any let or hindrance from this . . . "*from terror*" (for such was the re-building of Jerusalem after the captivity):† "*for it shall not*

* We have, in all this, the *mystical* fall of the old world, as a necessary fore-runner to the *New Creation*. Jeremiah is, however, the most graphic on this particular. After denouncing the wickedness of Jerusalem (ch. iv.), he thus proceeds (ver. 23, seq.): "*I beheld the earth, and, lo, it was without form and void*" (i. e. just as it was before *the natural creation*) . . . "*I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.*" (Comp. Heb. xii. 27, 28; and see my Letter to Mr. Faber, on 2 Pet. iii., which treats on precisely the same period and events.

† Ezra, chap. iv.

come nigh thee" (ver. 14). The King, therefore, who rode forth prosperously with his sword and bow, *because of truth, meekness, and righteousness*, has by his right hand shewn himself to be very terrible* in judgment. The victory has now been won, the marriage feast been set forth, and the consequence in the Prophet is (ver 13), "*All thy*" (true)† "*children shall be taught of the LORD; and great shall be the peace of thy children:*" i.e. the *New Covenant* is now established, writing the law of God on the heart by the ministration of the Holy Ghost. (See Heb. viii. 10, 11, which, of necessity, refers to this particular period.) The same subject is dwelt on also in Is. lxii. 1, seq., which has partly been considered; where, as in this place, it is sufficiently evident that nothing, either more or less than *Apostolical Christianity*, is meant.

If we now proceed to the last chapter of the Revelation we shall find that this doctrine—and no other—is there also taught in all its fulness; and that it is positively forbidden, under pain of damnation, either to add to it or take from it; just as St. Paul had said, in his days, of the Gospel preached by him. (Gal. ch. i. 8, 9.)

We have here then (ver. 1, seq.) "*a pure river of water of life, clear as crystal.*" In chap. iv. 6, "*a sea of crystal*" (i.e. not then made to flow out: which, Cant. iv. 12, is a sealed fountain), "*proceeding out of the throne of God and of the Lamb.*" It is added, "*In the midst of the street of it, and on either*" (each) "*side of the river, was there the tree of life . . . and the leaves of the tree were for the healing of the nations.*" Ezekiel (chap. xlvii. 1, seq.), from which this has been taken by St. John, also tells us that, "*the fruit thereof shall be for meat, and the leaf thereof for medicine.*" And (Rev. ii. 7) Christ

* Ps. xlv. 5. Heb. בִּזְרוֹתָיִם, which should be considered as an accusative case to the preceding verb, just as the pronoun attached to it is: such verbs in Hiph'il generally governing two accusatives. See my Heb. Gram. Art. 229.

11. The plural here is that of excellence, as in חֲכָמוֹת, ib. Art. 223. 3.

† It should be observed that, in all such cases as this, the *children*, or *seed*, of either the good or the bad, imply an offspring similar to its progenitor. See Ps. xxxvii. 25, "*I have not seen the righteous forsaken, nor his seed begging,*" &c. i.e. the righteous seed of these: numerous examples of this in another sort are seen daily. See also Matt. xxiii. 31.

says, that "*To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.*" According to this, therefore, this flowing, and life-giving, river is here made to symbolize the restoration of the lost Paradise of Eden. And, no wonder, for we are here presented, *mystically*, with an entirely *new Creation*, as already shewn, and as alluded to on the early part of the Revelation (chap. ii. 17; iii. 12). We have, therefore, in all these instances the same events brought before us, and the same Apostolical doctrine taught.

This great river, then, which proceeds in Ezekiel from beneath the south side of the altar (ver. 1) takes its commencement, according to St. John, *from the throne of God and of the Lamb*. It is in Ezekiel a very small stream at first, but it gradually swells out into a vast impassable, and irresistible river, giving new life to every living thing whithersoever it comes. In its progress it first heals the deadly waters of the sea of Sodom, and then takes its course into the sterile desert of Shittim; where, in the words of Isaiah, rivers should break out,* pools of water abound, and accordingly vegetation should rejoice and blossom as the rose: and not only so, but these waters, contrary to the course of nature, ascend even the highest mountains;—and this again, to take place within the period now before us,—as shewn above.

That this pure crystalline river,† thus going forth of Jerusalem, symbolizes the progress and character of Christianity, it is impossible to doubt: and, from the marks given of it both by the Prophets and St. John, it is impossible to assign any other period to it, except that of the seventieth week of Daniel as already noticed, for in that was the Empire of the Son of Man to be established: and this represents *its* cleansing and sustaining provisions. A place in Isaiah to this effect, has already been touched upon: let us now examine one or two of the other Prophets.

We have, then, in Joel (chap. iii. 18, seq.), "*And it shall come to pass in THAT DAY, that the mountains shall drop down with*

* Is. xxxv. 1, 6, 7. And, it is evident from numerous passages cited from this chapter, and applied in the New Testament, that to these times it exclusively belongs.

† We have an instance of the purely enlightening character of this river in Ps. xix. 9, "*The commandment of the LORD is pure (i. e. splendidly clear), enlightening the eyes:*" and of its gladdening one in Ps. xlv.

new wine, and the hills shall flow with milk, and all the rivers of JUDAH shall flow with waters, and a fountain shall come forth of the House of the LORD, and shall water the valley of Shittim,"* &c. In the beginning of this chapter it is said, "*Behold, in those days, and in that time, when I shall bring again the captivity of JUDAH and JERUSALEM (comp. Zeph. iii.), I will also gather all nations,"* &c. And at verse 15, "*The sun and the moon shall be darkened,"* &c., which, as to its commencement, our Lord has limited, to *the generation* in which He lived (Matt. xxiv. 29—35).

The latter part of both the preceding citations will bring to our notice a subject, which has hitherto been very imperfectly touched upon, but on which a few words will suffice. It is that of the promises made to the Jews.† "*The rivers of Judah,"* it is said, "*shall in that day flow with waters :*" and, "*in those days . . . I shall bring again the captivity of Judah and Jerusalem."* But, "*that day,"* and "*those days*" here, are necessarily limited to the last week of Daniel's seventy, by every consideration that has come before us: and the question is, Did Israel and Judah,—for now they were united,—experience any such mercies as these? As a people they did not, and because they refused to do so. Nevertheless it is quite certain, that a considerable number of them did, and that they carried it forth into all lands.‡

There was in Jerusalem and elsewhere a party, waiting for the consolation of the true Israel, when Christ was presented

* We have a parallel to this in Amos ix. 13, "*Behold, the days come . . . the mountains shall drop sweet wine, and all the hills shall melt."* Verses 11, 12, here, are applied in the Acts, xv. 16, 17, to the Apostolic times. Comp. Zech. xiii. 1, seq. Here then is *the return of the captivity of God's true people Israel*, and the building up of the desolate places of the heathen by them: and also their permanent spiritual possession of the heritages of the nations. In Zech. xiii. the same events are foretold, with the cutting off of the Messiah; God's care for the little ones (*i. e.* the small Remnant), and the fiery trial which was to try them: *i. e.* in their warfare with the Little Horn.

† This has been fully discussed in the former part of my larger work, to which the Reader is referred. And, that the return of *the captivity* to the land given to the Fathers, *i. e.* to the *heritage of the heathen*, was promised to this holy Remnant only, is evident enough from Zeph. ii. 7, 9: in verse 11, the gods of the whole earth fall, and all worship the true God. See also chap. iii. 9—14, and to the end.

‡ Rom. ix. 27: x. 18: xi. 5. &c.

in the Temple.* A large number, evidently of these, received Christianity from the Apostles,† and in many cases were the founders of Apostolic Churches.‡ This party is, in the Old Testament, termed *the Remnant, Residue, Preserved, Outcasts, Lean cattle, Zion*, and, occasionally, *All the house of Israel wholly*,§ because they constituted the whole *true Israel*. Of this party St. Paul declares himself to be one, and terms it *the Election*; St. Peter, *the Elect*.|| To these, then, as the *true Israel* were all the promises necessarily made: against the others, termed *the Rebels*, &c. were all the threats denounced; and upon them have they been inflicted to the very letter, just as the promises have been realised by *the Election, the Remnant*, &c.

Nor has St. John lost sight of this *true Israel*; for, before the judgments, in his first series,¶ are permitted to take their course, a large number of *God's servants*, out of every tribe, is protected by receiving a seal on their foreheads (Rev. vii. 3, seq.), and to these is joined an innumerable host out of all nations (ib. 9, seq.): *i. e.* the *heathen here rejoicing with God's people*, as Moses had long ago foretold,** and the fulfilment of which was now testified by St. Paul. And in this place is the song of victory sung, implying that the mystery of redemption is now complete: and it ought to be observed, the very same terms, celebrating this, are here used as are near

* Luke ii. 25. 38.

† Acts ii. 5, seq.

‡ As in Rome and elsewhere.

§ Ezek xi. 15. Comp. Is. lxvi. 5; and Micah ii. 12.

|| Rom. xi. 7; 1 Pet. i. 2.

¶ It is quite clear from St. John's method in the Revelation, that the Seals, Trumpets, Vials, &c. are mere repetitions of the same events,—just as the Visions of Daniel, the Prophecies of Isaiah, &c. are,—but given under different figures, for the purpose of bringing the several and various enouncements of prophecy to bear on this main subject, the *Developement* or *Revelation* of the prophetic Scriptures. This I have shewn at length in my larger work, and that every six days in the process (*i. e.* of Daniel's seventieth week) is followed by a Sabbath, on which the hymn, necessarily the same, of victory is sung, *i. e.* in the completing of this *new creation*; just as all the sons of God did on the completion of the old one. See Job xxxviii. 7. Our comparison here, of the former and latter part of the Revelation, and occasionally of the middle portions of it, could by no means be made, and hold good, on the supposition that these several series proceed onward in time: the same may be said of all the Prophets.

** Dent. xxxii. 43. and Rom. xv. 10. See the other Scriptures cited here.

the conclusion of this Book: viz. "*He that sitteth on the throne shall dwell among them. They shall hunger no more, neither shall they thirst; neither shall the sun light on them. . . For the Lamb . . . shall lead them unto living . . . waters: and God shall wipe away all tears from their eyes.*" The *living waters* are necessarily those just now noticed, in chapp. xxi. 6, and xxii., &c. For the rest, see chap. xxi. 3, 4, and the parallels given in the margins of the Bible.

At the end of another series of John's Revelations, we have this sealed Remnant again singing the song of victory; and this victory must be that now brought before us, for there is no other about which they could sing. This occurs in chap. xiv. 1, seq. It is here said, that *they sung as it were a new song: i. e.* celebrating the glories of the *New Covenant*. And they are also said to have been redeemed from among men, and to be the *first fruits to God and the Lamb: i. e.* as produced in the kingdom and vineyard of Christ. The cause of this song is soon after assigned in the enouncement, that *Babylon is fallen*. But Babylon here must be *heathen Rome*; for this it is literally described to be in chap. xvii. 18; and this all the visions of Daniel considered above, determine it to be. The period of all this is, therefore, too well fixed to admit either of doubt, or the possibility of disturbing it in any degree whatsoever. To the faithful Jews, therefore, every promise has been fulfilled, and *Abraham* (not *Abram*, for this only can the blind Jew acknowledge) has become *the Father of many nations*, or, in St. Paul's phrase, "*the Heir of the World.*" Rom. iv. 13. 17.

This bringing back from captivity must therefore, of necessity, signify the bringing of His holy prophetic *Remnant* into the Church of Christ, the *true Zion* of the New Covenant. And this St. Paul himself virtually affirms, when he says to the converted Hebrews of his day (Heb. xii. 22, seq.), "*But ye*" (i. e. as opposed to the Judaizers) "*are come unto mount Sion, and unto the city of the living God*" (i. e. of Rev. xxi.) "*the heavenly Jerusalem . . . and to Jesus the Mediator of the New Covenant,*" &c. And hence, as *Abraham* had thus become the heir of the world, these had now been brought back to *the land given by the everlasting,—not the temporary,—Covenant to the Fathers*. The period, therefore, to which all this belongs is certain: Scripture has fully determined it: and this is

during which, happiness the most consummate shall prevail on the earth; that religion shall be raised to the highest point of perfection in itself, and shall be perfectly understood, experienced, and practised by all. Which I hesitate not to pronounce *Utopian*, and utterly groundless.* First, because it is opposed to Holy Scripture; and secondly, because it is incompatible with the nature and accountableness of man. Of the first, proof sufficient is given in this, and in my larger work on prophecy. Of the second, it will be sufficient to affirm, that, if religion were to be such as *to force* men to comply with its requirements—and nothing short of this can effect the thing so had in view—then must there be an end to their accountableness; and, for the same reason, to the necessity of any religion whatsoever, appealing either to their reason or feelings.

But, if all has been left to the efficacy of doctrine, carried out by the ministration of the Holy Ghost—which is the fact—then may we rest satisfied, that He who cannot but do all things well, has laid before His Church means, which, if duly

* In a book of Mr. Maitland's now lying before me, entitled *Eruvin*, (London, 1850), I find much said for the purpose of recommending belief in a Millenium:—and every thing said by Mr. Maitland is entitled to respect. The principal consideration however urged is the fact, that many of the early Fathers of the Church held it; another, that the Jews also did prior to the establishment of Christianity; and another, that within the last thirty years it has gained much credit among ourselves. But the fact also is, that a large number in the early Church reprobated this doctrine, as is evident enough from Mr. Maitland's Essay. Its Jewish origin cannot, perhaps, be urged in its favour, until it is shewn that with them it rested on better grounds than their *Cabbala*: which, I think, cannot be done. And as to the increase of modern belief in this dogma, it is too well known upon what grounds this stands to challenge one moment's respect. See the preface to my larger work, p. cii. seq. It is extraordinary that Mr. Maitland should say, that he knew of no early Father propounding the contrary opinion, when he himself has cited Dionysius Bishop of Alexandria, Eusebius, and Jerome against it. But *then*, as now, the thinkers against, might have been far more numerous than the writers for, this dogma: and this I take to be the case. In lowering the testimony of Dionysius, however, he has omitted to mention his very extraordinary victory over the Millenarians mentioned in Euseb. E. H. lib. vii. c. xxiv. His notice of my remarks on Papias, &c. p. 182, would have been rendered unnecessary, if he had looked into the Preface of my late work. There were other mistakes in that publication (of 1830) which are there corrected. But this question can be settled only by an induction of particulars from Holy Scripture; and such as, it seems, Dionysius offered; and such I have endeavoured to offer in this and my larger work. I should like much to see Mr. Maitland's objections to them.

applied, are quite adequate to the salvation of all men; and that, to expect any thing farther is vain and impious. But, if we can ascertain the period of John's Millennium—and this we can do—then shall we also be able to satisfy ourselves, both as to its circumstances and real character.

If we turn to Rev. xx. 2, we shall find, that Satan is there said to be bound for *a thousand years*: and again (ver 3), that after that he must be loosed *for a little season*. Again (ver. 4), John saw the souls of those who *lived and reigned with Christ* (i. e. of Satan's binding) *a thousand years*. We are next told (ver. 7), that, when *the thousand years* should have expired, *Satan should be loosed out of his prison*. His business now was, to go forth and deceive the nations, and to gather them together to battle, so that they should compass the camp of the saints about, and the beloved city: i. e. God's true Zion and Church: but that a fiery judgment from God should destroy them (ver. 8, 9). The period of Satan's liberty has therefore here for ever expired; he is accordingly cast into hell.

Now we know of no instance whatever, in which the saints were to be given into the hand of Satan, or his Agent the Anti-christ, but that in which *the Little Horn* should make war*

* But this war must, of necessity, be that spoken of in Rev. xi. 7, and this, again, must be that which should be made by the *Little Horn*: but this Little Horn symbolized heathen Rome. Here again, ver. 3, the witnesses were to prophecy 1260 days: i. e. before this war should be made against them: this 1260 days must, therefore, mark the period of the Apostolic preaching, i. e. up to the fall of Jerusalem; for soon after this the persecution of the Roman power began. And, accordingly, this 1260 days cannot but mark the period designated above by 1000 years. Again, ver. 9, these witnesses are to be considered as dead for three and a-half days: i. e. after the fall of Jerusalem: but this period is designated in ver. 2 by *forty-two months*: each of these numbers, therefore, necessarily marks the last portion of Daniel's seventieth week: and, accordingly, when this has expired (ver. 15) the kingdom under the whole heaven has become the kingdom of our Lord and of his Christ; and this is to continue for ever. See a repetition of this in ch. xii. 6^o—12. Again, 1260 days are assigned to the woman in the wilderness; but in verse 14 this period is *a time, times, and a-half*: i. e. three and a-half. These two designations must, therefore, mark the *same period*: i. e. from the fall of Jerusalem to the end of Daniel's seventieth week: and this is given as three and a-half days, as just noticed. Again, ch. xiii. 5, 6, the Beast blasphemes God: i. e. Daniel's *Little Horn*, (ch. vii. viii.) and this for forty-two months: i. e. as before, during the last *mystical* three and a-half days of Daniel's last week. But this *Little Horn* was *heathen Rome*, and during this period (ch. xi. 2) Jerusalem was to be trodden down of the Gentiles: and at the close of it this *Little Horn*, *heathen Rome*, was to fall, and then it did fall.

with them and prevail for *a time, times, and a half*. Scripture knows of no other, how differently soever it may have expressed itself on this: and the period of this we have already determined to be, the latter *mystical* portion of Daniel's seventieth week. But, according to the place just cited, this must come *immediately* after the *thousand years'*, or millennial, reign of the saints; and if so, then also must this *millenium* itself have been the *former portion* of this week: that is, the period which elapsed from the resurrection of Christ to the fall of Jerusalem; and, therefore, Satan must have been so bound during this period. Let us now see what intimations have been given of this.

And here the first things to be noticed are, the general announcements, as to how victory should be obtained over the powers of darkness. We have then (Matt. xii. 28, 29), "*If I cast out devils by the Spirit of God, then THE KINGDOM of God is come unto you:*" i.e. in order to its establishment upon earth: for by virtue of nothing else could that of Satan be destroyed. He adds, "*How can one enter into a strong man's house, and spoil his goods, except he first BIND the strong man?*" Again (ib. x. 1), "*He gave them*" (the Disciples) "*power against unclean spirits, to cast them out,*" &c. Comp. Mark iii. 15, vi. 7; 13. "*They cast out many devils.*" And again, Luke x. 17, seq. "*The seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.*" He answers, "*I beheld Satan as lightning fall from heaven.*"* He adds, "*Behold, I give unto you power to tread on serpents and scorpions, and OVER ALL THE POWER OF THE ENEMY*" (Satan): "*and nothing shall by any means hurt you.*" Satan was here, therefore, BOUND: but it was not till the day of Pentecost, that *plenary* power was given to the Apostles.† He was therefore bound in the very period, and for the very purposes only, just now determined; for, after this, the saints were *given into his hands to try and purify them, even to THE END*: i.e. of Daniel's week, during which the *Little Horn* (the Roman power) made war against them, and many fell. But,

* So Rev. xii. 9. "The great dragon was cast out." Then, again, as observed above, the song of victory is sung.

† Paul accordingly received no injury from the viper that fastened on his hand. Acts xxviii. 3. All which is foretold in Psalm xci. 13.

at that END it fell, and the Empire of the Son of Man was, everywhere, *de facto*, established.

But there are other intimations of this *thousand years*, or *Millennium*, of the rule of the Saints. St. Peter, then, (2 Ep. iii. 2 seq.) puts the believers in mind of what had been spoken before by the holy Prophets, and of what the Apostles had commanded (not of what either he, or they, had prophesied, as has been erroneously imagined *), *that in THE LAST DAYS* (*i. e.* in his own times, see Acts ii. 17, &c.) "*Scoffers should come, saying, Where is the promise of His (Christ's) coming?*" That is: for *we* (*i. e.* the Scoffers), who have heard of the promise that He shall come in the clouds of heaven, even in *this very generation*, and destroy the Temple,† &c., view all things just as they were: which, of necessity, identifies these with St. Peter's contemporaries, and these times with those termed *the last, last days, ends of the world*, &c.‡ St. Peter gives the solution of this (their) difficulty. He says, "*Beloved, be not ignorant of this one thing, that one day is with the Lord as a THOUSAND YEARS, and a thousand years as one day.*" He then (ver. 10) refers us to the promise, apparently had in view by the Scoffers, (Matt. xxiv. 30, 43, &c.) viz. "*Then shall appear the sign of the Son of Man . . . in the clouds of heaven,*" and "*If the good man of the house had known in what watch the thief would come, he would have watched,*" &c. "*Therefore,*" He adds, "*be ye also ready; for in such an hour as ye think not, the Son of Man cometh.*" St. Peter's words are, "*But the day of the Lord will come as a thief,*" *i. e.* by a very common figure, the events foretold of *that day* will so come; and these should come to visit the Jews, who are here the Scoffers, within *that very generation* (Matt. ib. ver. 34): and then should the fiery judgment, mentioned by St. Peter, have its beginning in their fall and dispersion.§

The term *a thousand years*, put for *a day*, and *vice versa*, shews, beyond all doubt, that this could be no chronological period; and, from the particulars here brought before us,

* See my Letter to Mr. Faber.

† Matt. xxiv., &c.

‡ *I. e.* As touched upon above, and shewn at length in my larger work, in Book I.

§ Ib. Matt. ver. 8.

it must have designated the period, within which St. Peter and his coadjutors possessed the power to cast out devils, and to trample *upon all the power of the enemy* (Satan), who had been so bound by Christ, that he could by no means touch or injure their *spiritual* rule, or victorious warfare. They, and their fellow-labourers did, therefore, thus *rule and reign with Christ* during this *mystical thousand years*; and, when this came to its close, they were delivered into the hand of the *Little Horn*, to try, to purify, and refine them, even to the *end*: and St. John lived long enough to experience his full share, first in *this rule*; and secondly, in the persecution following it. This, therefore, is of necessity the Apocalyptic *Millennium*: *i. e.* of *spiritual rule*, progress, and victory; for this is its true scriptural character. And so the Apostles virtually tell us; for although they died daily, yet they lived; and although poor, and were as the off-scouring of all things, yet, in a *spiritual* point of view, *as kings* they reigned, and they possessed all things.

But this *Millennium* was, as we have seen, to be followed,—and actually was followed,—by a period of persecution and most severe trial. We have seen also when it ended. St. John further informs us, that, from and after this time—*i. e.* necessarily after this *Millennium*—*the saints should REIGN FOR EVER AND EVER* (chap. xxii. 5): *i. e.* as a *ROYAL Priesthood* in the *everlasting kingdom of the Son of Man*: for this kingdom *has no end* in the language of *prophecy*, while in that of *doctrine* it has: viz. when the Archangel shall descend, and the dead in Christ shall rise first, and the Saints then remaining shall be changed in a moment, and caught up to meet the Lord in the air; but, be it observed, these are not *the last times, days, &c.*, of *prophecy*.

We have, then, this *permanent* reign of the Saints falling within a period, considerably removed from the *Millennium* of St. John: it cannot, therefore, be the same reign; it must necessarily be another, altogether exempt from *Millennial* considerations: and that, which shall continue to the consummation of things: and hence, it must follow, that the *Millennial doctrines* current among us, are not only groundless, but, in effect, contrary and opposed to those of Holy Writ. They are Jewish and false, and such, therefore, as every Christian is bound to reject. That the Jews were to

be restored within St. John's *Millennium* is certainly true; and the fact is, they were so restored:* but this was only in that *holy prophetic Remnant*, to whom the promises of restoration had always been made. All this has, therefore, been fulfilled *to the very letter*!

Once more, the Angel now, *i. e.* within St. John's *Millennial period*, tells him that *these "things must shortly be done:" i. e. completed*: the next verse adds (7), "*Behold, I come quickly.*" Verse 16 will enable us to see what was meant by this, in, "*Seal not the sayings of the prophecy of this book: for the TIME IS AT HAND.*" In Daniel (xii. 4) it is said, "*Seal the book even to the time of the end.*" But this interval could not be less than about 530 years, which (ch. x. 14) is said to be "*for many days*:" it was therefore then, *not at hand*: but St. John tells us that, in his days, *the time was at hand*, which should seem to imply a period less than that of 530 years. Now, however, 1800 years have past, and yet, according to some, this time said to be *then at hand*, has not arrived. Is not this strange? And these are the Interpreters who tell us, that *the literal sense* is to be taken! I conclude here, therefore, that the period and character of St. John's Millennium, are sufficiently determinate, and determinable.

But it may be asked, Have we then nothing like a *Millennium* to expect? Have the Prophets shut us up, without grounds for expecting better things, than the world and the Church have generally witnessed? I answer, certainly they have not: they have foretold,—and certainly the faithfulness of God has established,—a system which, if duly put to the test, is equal to all that the deepest piety, or warmest philanthropy, can reasonably wish for or expect.

Some proofs of this have of late years been presented to us, in the Emancipation of the West-Indian Slaves; in the Christianizing of the South-Sea Islands, and in the vast multitudes daily brought into the Church in various parts of the world: and in these, all have seen an exact counterpart, but without miracle, of what primitive Christianity effected; and this even under the *deadening influence* of Jewish and Millenarian speculations. But, give to Christianity its potency and

* As shewn above, and more at length in my larger work.

purity; cast to the winds the sad incumbrances so imprudently laid upon it, and the face of the world shall again present, and permanently maintain, the glorious victories of its earliest times. In principle, every Lion shall, as a Believer, have been made to lie down with the Lamb; and every Church, in which our crystal-like cleansing river is found to flow, shall find within its own streets, and on its banks, that tree of life which has been planted there, for the preservation of its own spiritual life, and for the healing and sustenance of that of Heathen. And this is, indeed, the drift and object of all its teaching. Its doctrines are the pure dictates of the Spirit, and their faithful inculcation has ever been accompanied, and rendered effectual, by His power.

And can a restoration of the Jews, or the arrival of a Jewish Millennium, really add any thing more potent to this? Light minds,—which are ever pleased with trifles,—may think so, and may place great confidence in the delusion, as it has too long been the case among us; while all who can feel, that there is a *complete* and finished work in the Gospel, and that *all prophecy gives its powerful testimony to this*, must, of necessity, think otherwise. Great, indeed, and admirable may have been the ingenuity, and, I doubt not, the piety of many who have laboured to produce this widely prevailing delusion, and who have been favoured with but too much encouragement and success; still, he who prefers the simple Word of God as plainly put forth in the New Testament, to the plausible additions of human ingenuity; and Apostolical Christianity in its spirit and power, to the alluring figments of Jewish artifice and superstition, will choose rather to walk by the faith so laid before him, than by the sight so vainly and groundlessly recommended in an earthly Jerusalem restored, or a visionary Canaan to be re-peopled by mere carnally descended Jews.

DIGRESSION.

On the limiting and restricting character of Symbols in the development of doctrines, particularly in Chh. xxi. and xxii. of the Revelation.

It can hardly be supposed,—from the symbols with which we have already had to do,—that they were not intended either to *teach*, or to *assist in teaching*, in one way or other, the doctrines put forth in Holy Scripture. From the frequency of their occurrence in the Old Testament, and in the Revelation of St. John in the New in particular, it is obvious that doctrine, no less than the events of prophecy, must have been intended to be taught by them. My impression is, that they were intended rather to assist in teaching, than to teach in their own proper right; and again, that this assistance was rather to restrict and limit the doctrines otherwise taught, than, as independent sources, to propound them in any case.

It is with them apparently, as with types, to embody, by means of various imagery, certain things intended to be taught, when we have other means of ascertaining the general drift of these; and so to fix and limit their meaning, as to avoid the ambiguity and unsteadiness which is common to merely verbal enouncements. When we know, for example, that Christ was symbolized by a Lamb under the law, we know that the *unvarying* doctrine of an atonement for sin was intended to be inculcated, until He himself should come and supersede the symbol. And, again, as we are taught in words, that without the shedding of blood there is no remission, and that the Law ministered in all its shadows to the Gospel; we also know that, by works of any sort whatsoever, no flesh can be justified in the sight of God. The symbol is here, therefore, a standing and unvarying witness to the truth of this doctrine. What the facts of history are to prophecy—opposing an insuperable barrier to the attempts of false interpreters of it—the same is symbolism to doctrine: it occupies the same station in the human judgment that it did in the very earliest times, and defies every sort of artifice to assign to it any other.

To illustrate this by a very common example. Our blessed Lord says (Luke xxii. 19. seq.), *This is my body which is given for you: this do in remembrance of me.* Likewise, *This cup is*

the new testament (covenant) in my blood, which is shed for you." Now it is self-evident, that this rite was intended to be considered as a memorial of something, not really inherent in itself, but as symbolizing it: and this was, the breaking of the body, and the shedding of the blood, of Christ *once for all*. The breaking of Christ's body, and the shedding of His blood, completed the sacrificial services of the Law. This sacramental rite of bread and wine, therefore, formed a *memorial*, and, at the same time, a visible *symbol*, of these. But, if it was intended to be *a memorial*, and *a symbol*, of this great and completing sacrifice; it could not, in the nature of things, possibly have been the sacrifice itself: *i. e.* at once the sacrifice, its symbol, and memorial: to suppose that it could, is absurdity itself. And again, to talk of this memorial or symbol's being consubstantiated with, or transubstantiated into, the *reality* of this sacrifice, is virtually to deny its validity in superseding and completing the ancient sacrificial system, and to entitle the sacrificing priest to a higher honour, and his sacrifice to an efficacy greater, than that of Christ: which is at once blasphemy and palpable heresy: and, as this sacrament is a standing *memorial* and *symbol* of this great event, it must for ever bear witness as powerfully and invariably to this doctrine, as it did at the first.

Let us now come to our new and spiritual Jerusalem: and What do we find here? Not that in itself, and irrespective of any other instruction, we could know that it represents the Church of Christ, much less could we determine the particulars of its doctrines or usages. But, when we couple it with the Apostolical teaching, we see immediately its accordance therewith, and its transcendent beauties in clearer, brighter, and more determinate colours, than even verbal description could give. We are convinced, moreover, of its being altogether *spiritual*, and partaking in no sense or measure of the things of the earth, or the ingenious devices of men; and hence, affording us the best means of distinguishing, and separating from it, all that is earthly, sensual, and devilish. Let us come to the particulars:—

In the first place, then, it comes down out of heaven from God (xxi. 2, 10): it must be, therefore, the metropolis (*mystically* speaking) of that kingdom of which Daniel speaks, which should be set up by *the God of heaven*

(Ch. ii. 44). It is, in the next place, termed "*the Tabernacle of God*," and is said to be *with men*: it represents therefore the place in which His honour dwelleth, *i. e.* with all men generally. It is, consequently, *Universal*, or *Catholic*. But this must, in every such sense, be *mystically*, *i. e.* *spiritually*, understood; because symbols *only represent realities*:—To expect, therefore, a real visible and tangible city, as some of the early Christians did; or, that any such thing shall ever be exhibited to any but the eye of faith, is out of place and absurd. When therefore it is said, that "*God shall wipe away all tears*" . . . that "*there shall be no more death, neither sorrow, nor crying, . . . no more pain*:" that Christ "*will give unto him that is athirst of the water of life freely*," and the like, we are not to imagine that any thing of this sort shall *naturally* take place: but only, that, what these are to the body, the things here promised shall be to the soul of every true Believer: which is just what true religion ought to do: for it is with *spiritual* things alone that we are now concerned. To look, therefore, for these things in any natural sense whatsoever—as many do—is to forget that the Kingdom of Christ is not of this world, and to betray a total ignorance of its character. Nor are we to suppose, that, because this symbolism represents perfection in its object, that this is to be expected in the concrete among Christians. It is the abstract character of Christianity as an unvarying whole, not the ever-varying characters of its Professors, which no one thing,—unless it were a leopard with its spots or the like,—could symbolize.

But we are likewise told, that it is "*a new heaven and a new earth*:" and it is added, "*for the first heaven and the first earth, were passed away, and there was no more sea*." This imagery is indeed very bold, and is such as no European writer would use, unless a physical sense was intended to be conveyed. But this need not disturb us in any way, because it is too certain to admit of doubt, that Oriental writers do indulge in imagery on which Occidental ones would never venture. And, when we consider the particulars involved in this sort of language,—of which we have had some strong examples above,—we know, beyond all doubt, that a *literal* interpretation of it would be quite out of place. And, if a *New Creation* has actually been announced,—which

is the fact,—we need not be surprised at a *new heaven* and *new earth* being announced likewise.

Nothing is more common among ourselves than to speak of *the religious world, the wicked world, i. e.* St. Peter's "*world of the ungodly*," without intimating, in any degree, the notion of any physical world besides the one we live in. We likewise hear it said, that such an one is *quite a new man*; that he has cast off his *old habits*, without intending any physical change whatever in his person, or any renewal of his clothing. In the expressions just noticed, the Orientals exceed us to some extent: which, however, affords no good grounds for supposing, that they intended to be literally understood. In all such cases, it is from an extensive and careful consideration of the context, that we can ascertain the meaning intended; and this is just what we have endeavoured to supply, in the several cases before us.

If, then, this *new heaven* and *earth* are to be *mystically, i. e.* not *physically*, understood—and this the context, with its parallels, everywhere requires,—then are we let into the light at once, as to the character of this *new system*: viz. that it is one purely *spiritual*; and is exhibited in the *New Covenant*, in which men "*walk by faith, not by sight*."

With this before us, we can view our *new heaven and earth*, as it is, a *new creation*: or, as a heavenly constructed and enlightened City, and reaching even up to heaven: in its costly and splendid foundations, walls and streets; its Temple, which is *God and the Lamb*; its gates of pearl as kept by Angels, or rather the heads of the tribes of Israel; its chief corner stone *the Lamb*, and its foundations His Apostles: the whole exhibiting, *symbolically*, the true and abstract character of the Church and Bride of Christ, the Lamb, in the transcendent excellency of its means, powers, and end: its entirely spiritual nature and properties: with the fact, that, although great may be the numbers of its *visible* members, none are its *spiritual* ones except those who labour to realize these properties within themselves: for such, although *visibly* within, are in the sight of God *really* without, its precincts, as is *every one that loveth, and maketh a lie*: and all this is, as before, invariable.

We have here, therefore, the *true and authoritative Ideal* of the Christian Church, and from which it is dam-

nation to depart. What then, I ask, are we to think or to say, of the attempts of the Puseys, Newmans, Wards, Froudes, Maskells, &c., of the present day, who have for some time past been straining every nerve to force upon us another? What, of the ingenuity, piety, learning, &c., of this school, in urging the sacrifice of the Eucharist, its consubstantiation, or transubstantiation, for the purpose of generating religious feeling on the strength of sight, and the abjuration of faith? I need not be told, that these "are well-meaning men, to whom we are greatly indebted for their pious and learned labours,"—as even Bishops among us have done,—when I know, that they are sapping the very foundations of our *new Jerusalem*, are inculcating a walk by sight, and even *ridiculing that which is by faith!* are labouring to bring about the technicalities of the confessional, Priestly pardon, the superstition of transubstantiated bread and wine, with all the mummeries of heathenism and Popish lying; I know that they are enemies to the Cross of Christ, in its true acceptation and character: and the same is true of all their supporters, whether by connivance or otherwise; and whether this be in ignorance—and for the most part undoubtedly it is—or with the set purpose of elevating Mammon the god of this world, for their own honour and private gain. Here, I say, lies the true cause of the theological agitation going on among us on the part of Tractarians: it is either an utter ignorance, or else, a wilful rejection, of the distinguishing character of Christianity *as a system of principle*: as deducible only from a genuine interpretation of Holy Writ, and thence vested with supreme authority. Let this be once lost sight of, and chaos is instantly restored.

Proceed we now one step farther, *i. e.* to the great exemplar of this deluded school, the spiritual adultery of Rome. We have in our City of God, the foundations resplendent, rich, pure, and permanent, in the twelve Apostles of the Lamb. That apostate system—Church it is not, for that must be the Lord's House—disdains to claim conjoint Apostolic authority: its claim is *solely* and *professedly* succession to the Episcopate of St. Peter. But in this, as every one knows, it not only *makes the lie*, but *loves it*: sedulously inculcates it; and,—after the practice and spirit even of Mohammed,—urges it with fire and sword! But, it is not in religion as

such, that universal authority is claimed ; it is also in all temporal rule : the right to dethrone kings, to tread on the necks of princes, and also to urge this to the effusion of blood, and under every form of secular pain and penalty ! Such are the openly avowed doctrines of Popery ; such have been its practices, wherever it has had the power to enforce them ; and its boast is, that its opinions and practices are unchangeable ! And, alas ! there are those among us, even in high places,—who ought to know better,—either openly or tacitly encouraging it ! Surely this must be judicial blindness ! Nothing else, indeed, can account for it.

We have here, moreover, another mark sufficient to convince us, that, whatever else this system is, it is not that of Apostolic Christianity ; and consequently, that this is *not* a Christian Church. St. John tells us, that he “*saw no temple therein, for,*” he adds, “*the Lord God Almighty and the Lamb are the temple of it.*” But this is said with reference to the Jewish system, which could not be carried on without a temple and a sacrificing priesthood. And, if there was no temple here, there could be no sacrificing priesthood. The reason is obvious : the great sacrifice made once for all, had now been made by Him who superseded the shadowy priesthood of the Law, and had accordingly put an end to every such priesthood. But this palpably heretical system still maintains a sacrificing priesthood, ever *making and loving the lie* that they do miraculously change the bread and wine of their sacrifice, into the real body and blood of Christ ; and hence they blasphemously style themselves even *God-makers* ! Is it possible, I ask, to conceive of lying and blasphemy more palpable than this ? A practice unknown in any professing Church, until the worst of the dark ages ! And never authoritatively made an article of faith, even in this system, until the fourth Council of the Lateran in 1215 ! And yet this, with innumerable other such lies and blasphemies, is impudently claimed as of Apostolical antiquity and authority !

Nearly allied to this is the dogma, that the Ministers of their Church are its Lords. This has obtained but too much prevalence among ourselves. The cause is obvious. It is the earth-born ambition, which seeks exclusively the honour that cometh from men : this has originated, and this keeps the error up. Hence it is that aspiring men, seeking—as they

term it—to rise in their profession, get elevated in the ministry, and, in the plenitude of the power entrusted to them, feel no difficulty in despising *the Church*, to which they are at best but ministering servants. Hence the late rebukes which pious and active Laymen have received from these unthinking men: themselves either not knowing, or else wilfully despising, the limit which the spirit of Apostolical Christianity has placed to their domination; and trampling upon the very authorities on whose suffrage they exist!

The great thing here to be observed is, the want of that principle which shines most resplendently in this our New Jerusalem: the necessary consequence is, a leaning to the *heathen* superstitions of Rome. For, in fact, only two religions do, or can, in the nature of things, exist in principle; viz *Spiritual Christianity*, and *Temporal heathenism*: or, which is equivalent, *the doctrines of Revelation*, and those of *the Traditions of men*. All who hold not the former, do, as it were by inheritance, cordially embrace and foster the latter. Hence the aspiring character of every unregenerate priesthood; hence have the Brahmins among the Hindoos placed themselves in the first class, just as the priesthood of the Pontificate has, which has trodden upon—and will again, should it obtain the power to do so—the necks of kings, and has claimed the prerogative of doing so, by the lying assumption that this power is from Him whose kingdom, according to His own words, is not of this world.

But, What says St. Peter himself, to whom this arch-heretic would have himself believed the successor and reflection? “*Ye*,” says he to believers generally, “*are . . . a holy priesthood, to offer up spiritual sacrifices*,” (not bloody ones), “*acceptable to God by Jesus Christ*,” (1 Ep. ii. 5 seq.) And again, “*Ye*, are . . . *a royal priesthood, an holy nation, a peculiar people*,” &c. The sacrifices here, as before, said to be offered up by this *Priesthood*, the *Christian Church*, not merely its Ministers, Bishops, &c., are *spiritual ones*: not only standing in need of no *transubstantiation*, *consubstantiation*, or the like, but *incapable of any such thing*! St. Peter himself too, claims no higher a position than that of a *Presbyter*, or Elder, of the spiritual Church of Christ: he laid claim to no *High priesthood* like that of the law; knew nothing whatever of bloody sacrifices of any kind; lorded it not over

God's heritage; but, as an *Apostle* and *Minister* in the Church,—of which his converts *were the Body, Christ the Head*—treated them ever as his beloved brethren. St. John teaches the very same things with an authority equal to that of St. Peter, and quite independent of it: and, that this may not be passed over too lightly, he repeats it again and again. (Rev. i. 6: v. 10: xx. 6.). His words are, “*And hath (i. e. Christ) made us*” (*i. e. the whole Church*) “*kings and PRIESTS*” (*i. e. in a spiritual sense*) *unto God and His Father.*” And here, as before, this is said of *the whole Church*, consisting both of its spiritual Priests, and its Ministers, or Levites.*

May it not now be asked, On what good ground has the dogma of late been placed, that the Queen has not the supremacy in the Church? Nor her servants, as Christians, any power either to legislate for it, or to administer justice within it; but, that all this properly belongs to the Clergy, or rather to their Heads the Bishops?† I ask, Do these *alone* constitute *the Church* of these kingdoms? Or, Are they only its *ministers* and *servants*? Scripture certainly, as far as we have it on this subject, determines the latter. And I ask again, Did ever any one hear of a Body of any description, delegating the whole of its legislative power to its ministers or servants? That such ministers and servants have usually taken an active part in this, is certain,—and the same may fairly be conceded to the Clergy, and indeed ought to be, on every account. But this is a thing totally different from the assumptions made by the Priesthood of the Pontificate, as it is from the contempt not unfrequently exhibited towards the Brethren, by Tractarian Prelates and Priests among ourselves. Of the *developing* authority assumed by such Priesthood, we have said perhaps enough above. And we conclude on this subject generally, that, wheresoever, and by whomsoever, this authority is claimed or exercised, the thing is done,—no matter how near to, or how far off it may

* See my Letter to Dr. Pusey on the Keys, p. 31, seq. where it is shewn, that the Ministers of the New Covenant occupy, relatively, the post of the Levites of the Old.

† Time was indeed when the ignorance of the Laity made it necessary, that the Clergy should act as judges, even in some of the highest Courts of the realm. The case is widely different now; so much so, that it may be matter of doubt, whether the tables have not been wholly turned.

be from, Popery in its plenitude; it is, nevertheless, *in principle* the same thing: it is opposed to Apostolical Christianity, both according to St. John, and all inspired authority: nor, hence can any Church doing this professedly, be entitled to the dignified name of a *Church of Christ*.

On the Symbolism of Rev. xxii.

So far we have had to deal with Christianity in the abstract; we now come (Rev. xxii.) to consider it in some of the means which it presents for its own development in the Church.

We are told then (ver. 1. seq.) that, *a pure river of the water of life, proceeded out of the throne of God and of the Lamb*, was presented to the Evangelist. We have seen above, that, by the progress of this as detailed in Ezekiel, the first planting of Christianity was, together with its character, predicted. Its life-giving and healing properties were also described by him, to some extent, as also were the characters of its Teachers.

We now come to consider the doctrines intended to be taught, as we think, in its symbolism. In the first place, then, this river is said to be "*of the water of life*." And, a little further on (ver. 17), an invitation is given to all who are willing, *to come and take of this freely*. But, according to our Lord, such was the water which He would give to all believers. His words are (John iv. 13, 14.), "*Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall NEVER THIRST; but the water that I shall give him shall be in him a well of water springing up into everlasting life*." It is said (Rev. xxi. 6.) also by our Lord Himself, "*I will give unto him that is athirst of the fountain of the water of life freely*," i.e. both to cleanse and refresh him. And (ch. vii. 16), where the same consummation is brought under review, we have the Redeemed standing before the throne of God, who had partaken abundantly of these waters; for it is added, "*They shall hunger no more, neither shall they thirst any more, . . . for the Lamb . . . shall feed them, and shall lead them to fountains of living waters*," (or, which is the same thing, *of the waters of life*): i.e. shall by these so restore their souls (Ps. xxiii. 3: comp. Is. lv. 1: Zech. xiii. 1: and Rev. xxi. 4), that they shall no more feel

any thing like spiritual destitution or want. Which, again, agrees well with (Rev. xxi. 4, as noticed above), "*Behold, I make all things new.*" (See 2 Cor. v. 17, &c.). All which must, of necessity, bring before us the *cleansing, refreshing, and renewing, influences of Apostolical Christianity*: for of it alone can these things be predicated.

We are further told (Rev. xxii. 2.) that, "*In the midst of the street of it, and on either side of the river, was there the tree of life . . . and the leaves of the tree were for the healing of the nations.*" But Ezekiel (xlvii. 12.) further tells us, that "*the fruit thereof shall be for meat, and the leaf for medicine.*" The leaves here are, therefore, as in St. John, for healing, *i.e.* the inveterate disease of the nations; the fruits are for their spiritual sustenance. It should be observed, that the "*all trees for meat*" of Ezekiel, are in St. John "*the tree of life,*" *i.e.* as planted *everywhere* within this stream, and wheresoever it should come, *i.e.* throughout the whole Gentile world. But this, again, puts forth only in other words, the fulfilment of the promise made to Abraham, that *in his seed (Christ) all nations should be blessed*: and it was this in its fulness, and this alone, that the Apostles and their fellow-labourers everywhere taught.

We have here therefore, as before, the full and entire development of Christianity in its *cleansing, renewing, and sustaining means of grace*: and we have nothing else: these too are offered to all without money or price, just as Isaiah foretold they should be (chap. lv. 1 seq.), so *that men's souls should delight themselves in fatness*, and that want and wretchedness should, in this respect, no more distress them.

But, as the Gentiles now laboured under the mortal disease of original sin, they must, 'ere they could approach the tree of life, given here for their healing and sustenance, enter this river; for nowhere else was this tree to be found: it is accordingly foretold (Zech. xiii. 1 seq.) that "*In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin, and for uncleanness.*" And again (ch. xiv. 8), "*And it shall be in that day, that living waters shall go out from Jerusalem, &c.*" And it is added, "*And the LORD shall be king over all the earth; in that day shall there be one LORD, and His name shall be one.*" It is, too, sufficiently evident from the preceding

chapter (ver. 7), that this must be *the day of Christ*, usually termed the *great day of the Lord*:—and the period of this has been determined above.

Although, therefore, we have here no express mention of the washing of the Gentiles in these living waters, yet it is evident from this context, and from other parts of the Old Testament and from the express doctrines of the New, that this is implied. Our Lord's words on this point are, (Mark xvi. 16), "*He that believeth and is baptized shall be saved; but he that believeth not*" (and therefore could not be baptized), "*shall be damned.*" The disciples are, accordingly, commanded, (Matt. xxviii. 19, &c.) to go out and to *teach and baptize all nations*. And the fact is, they did so go out, and the signs promised to them were accordingly given. The *healing* and *sustaining* powers of the Tree of life, were moreover everywhere felt;* for Christ *was preached to every creature under heaven*: idolatry fell, to rise no more in its former domination and prevalence. Believers among the Gentiles, now admitted to our *New Jerusalem*, were accordingly engrafted into Christ, (mystically speaking,) *the true Vine*; became its branches, and brought forth *the fruits of the Spirit* in a manner never before seen among the Gentiles, *love, joy, peace, long suffering, goodness, mercy, and the like*, at once to the glory of God, and the good of man.

But this pure crystalline river represents, not only the *cleansing* property of Christianity, but likewise its *renewing, permanent, and universal character*. "Baptism," says our truly Apostolical Liturgy, "doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like Him; that, as He died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness;† continually mortifying

* Which is graphically described by Eusebius, a most trust-worthy historian of these very times, and who witnessed this with his own eyes. See my translation of his work entitled *Theophania*, and the prefaces to his *Ecclesiastical History*, and of his "*Demonstratio Evangelica*," in particular.

† It is scarcely possible not to perceive the allusion here made to Rom. vi. 3—6: and Col. ii. 12, 13, which again brings before us, in terms a little different, the prophetic and apostolic doctrine of a *new creation*, in the newness of mind and of life, so inculcated. But the Apostle Paul carries the Resurrection, here supposed to be realized in the baptized Believer, onward to its intended

all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." Which is perhaps the best explanation that can be given, of the effects of admission to this river.

A question may however arise,—and, alas! has arisen, and been discussed to the no small scandal and injury of the Church—whether this washing of baptism does, or does not, universally produce this cleansing effect: some affirming from various considerations that it does; others, that it does not. It is not my intention now particularly to shew why the one, or the other party, has been right, or wrong:—both, I think, have erred; but merely to point out what, as it has appeared to me, this symbolism recommends.

Our Lord's words are, then;—for we must first take our stand on the written word:—“*He that believeth and is baptized, shall be saved*: evidently placing belief before baptism as a previous requisite: of this, perhaps, there can be no doubt. And, accordingly, in the baptism of adults this has always been required. Of this again, there has been, and can be, no question. It is when we speak of infant baptism that the difficulty felt occurs. Our question stated above, is now, therefore, to be applied to this case.

If then we take our stand on the analogy of the Law, and the apparent necessity of the case, we shall, I think, be forced to the conclusion, that it is our bounden duty to bring Infants to this holy baptism. The Law required the infant of eight days old, to be admitted to the covenant by circumcision; and

issue; namely, the final resurrection of the dead: and, what is most remarkable, he argues from the certainty of the first, as a thing to be taken for granted, to that of the last. His words are, “*What shall they do who are baptized for the dead (ὕπὲρ τῶν νεκρῶν), if the dead rise not at all. Why,* repeats he, “*are they then baptized for the dead? i. e. in behalf of their own dead bodies, if there be no final resurrection of these? As if he should say, This symbolical rite, representing to us the cleansing and renewing powers of Christianity, and admitting us to a full participation in them,—to be cultivated moreover continually, and under all the other means—likewise holds out to us, as its intended issue and end, the resurrection to eternal life: i. e. the certainty of the first implies the certainty of the last. Something more than the symbol must here, therefore, have been taught by the Apostle: i. e. the means of a spiritual resurrection now secured to the baptized person. But see this argument followed out in a Tract, entitled, “*Why are they then baptized for the dead?*” by the Rev. J. Blackburne, Cambridge, 1850.*

Can we suppose, that some such admission to the Covenant presents a less pressing consideration under the Gospel? All are equally born in sin, and under the curse. Is it then right, that no step should be taken until the infant has become a man, to make it a member of Christ, and a child of God; especially, as the command of Christ to introduce men to His covenant by baptism extends to all, as much under the Gospel as it did under the Law?

But then it may be suggested, that *Belief* is first required, and then Baptism. True, where this is possible it ought to be exacted: but there must be cases, in which it is not possible. How, then, are we in these to follow out the command? In human laws the course usually taken is, to proceed in a manner the nearest possible to the expressed intention of the Legislator. It was impossible for the Jews to have exacted a profession of faith from the uncircumcised infant: the remedy seems suggested in the declaration made by God himself, viz. (Gen. xviii. 19), "*I know him,*" (*i. e.* Abraham) "*that he will command his children and his household after him, and they shall keep the way of the Lord, to do judgment and justice:*"* *i. e.* according to the terms of the Covenant. And, before the rite of circumcision is commanded, (ch. xvii. 1), the precept is: "*Walk before me, and be thou perfect.*" It is then said: "*And I will make my covenant between me and thee.*" Where (ver. 10) this covenant is, among other things previously mentioned, that of circumcision.

Now we know, that whole houses were baptized by the Apostles and their coadjutors: and infants must have been included, unless some command existed to the contrary. But that none did, seems obvious from our Lord's words, viz. "*Suffer the little children to come unto me, and forbid them not:*" *i. e.* of necessity, in some way possible to them. St. Paul moreover, tells us expressly, (1 Cor. vii. 14.) that the children, even of an unbelieving wife and of a believing husband, and, *vice versâ*, were *holy*. One can hardly suppose this *holiness* to have existed through a mere matrimonial con-

* It is shown by Bingham, *Antiq. Lib.* xi. c. viii. 1. &c., that, in the early times of the Church, the parents were generally the Sponsors to their own children, and that they gave the necessary answers for them.

nection: no such thing has ever been recommended as adequate to this effect: besides, we are positively taught, that all are born in sin: it must have been, from the care taken by the Believing member of such family, in commanding and training up the children in the way, *i. e. the covenanted way*, of the Lord; and, of necessity, by bringing such under its requirements and sanctifying provisions. And this, again, must have been the rite of baptism; for no other means of doing it existed. In other words, it must have been the converted member, who should convert, or labour to convert, the other, and thus endeavour to secure to it the sanctification here spoken of: and, again, without the washing of baptism, as an introduction, this could never be effected.

Whether *Sponsors* were formally appointed—as in later times, who should tender their belief, as such, for the infant, and promise to see that it should be religiously trained, we have not the means of knowing: but, as the analogy of the law, and the necessity of the case, required something tantamount to it; it is, I think, very probable that something did. For, under no supposition short of an *effectual* entrance into the Covenant, can we suppose the Apostle to have pronounced these children *holy*. They could no more answer for themselves, than could the Jewish infants: and yet, the same necessity existed that they should be admitted to the Body of Believers; and to this the command of Christ certainly extends. As to the notion, that children born in sin are unfit for admission to the Covenant of Grace—when this very admission is had recourse to for the purpose of washing it away, is as unhappy a piece of sophistry as it is possible to imagine; and one which nothing but the most desperate poverty of theological ability could have suggested: and the same is true of the "*Prevenient grace*," fabricated for the purpose of bolstering it up, and which sufficiently betrays its origin.

It was not without *belief*, therefore, as far as belief could be tendered to the Church, that Infants were admitted to Baptism; and this usage has prevailed, so far as history is to be had, from the establishment of the Church to the present hour. Parents are right, consequently, in bringing their children to this holy Baptism: and well may those be blamed, who would dissuade them from it.

We may now come to the question, Is such Baptism, or is

it not, effectual to the salvation of the Infant, as far, at least, as any *one* means of grace, *once only* administered, can be? I answer unhesitatingly: It is. By it, the Infant is admitted to the full and completely saving means of grace: is thereby made a child of God by adoption and grace, and is hence regenerated, or born again, in a spiritual sense by this means, just as it had been in a natural one of its earthly parents. It is placed in a *new* state of being, as a *babe* in Christ Jesus, thence to be trained up to the *perfect man* in Him: but, be it carefully borne in mind, this last is the *work of the whole life*: the seed, as the grain of mustard-seed, is now sown, which by due culture administered,—but not without it,—will grow up into the mighty tree,—*the perfect man*,—acceptable to God, and profitable to all about him.

But, if the seed has been sown by this *means of grace*, Is it reasonable to suppose that grace has not been given? For surely, to have been admitted to the Covenant with God, is no small favour; and, as the act of admission seeks the grace of the Holy Spirit, by prayer,—an universally acknowledged means,—Who, I want to know, is he who shall authoritatively determine the point, that *grace has not been given*? We have recourse universally to the means, in the faith and hope that grace shall be obtained: for to the waverer here, nothing is granted. It is for this purpose, that these means have been appointed; and I ask again, Who shall say that in one case grace shall be secured; in another, not?

The answer usually made is, That, no sooner *does* the Infant so baptized put forth its dispositions, than it evinces symptoms of self-will, perverseness, and the like; which are any thing but marks of a regenerate mind. It may be answered: This is very true: still, it does in no way affect our question. If we had supposed divine grace to be irresistible, in whatever portion given, this answer would be sufficient to set the question at rest. But, we have supposed no such thing; and, because Scripture nowhere teaches it, but directly the contrary.* Nor can we say what amount of grace may be given in any case, any more than we can, how long grace may remain dormant, working, as it were, in the

* See Heb. vi. 4, 5; which begins with the baptism of such, and goes on to spiritual acquirements afterwards made. Comp. 1 Cor. ix. 27. Indeed the tenor of the whole Scripture is to the same effect.

mind, before its good effects are seen. What we do know is, that a long and painful culture is required, before the man can be truly said to be *regenerate in spirit*, and *the complete and perfect man* in Christ: and that then,—even a Paul,—may, while preaching to others, be himself a cast-away.

It is not therefore for men to pronounce, either on the divine appointments, or their effects, by reasoning such as this. These appointments, sacramental or otherwise, are to be cultivated *by faith*, not *by sight*; and, should we not always see the abundance of spiritual fruit, which might have been expected, yet it is our duty,—in the spirit of charity,—both to endeavour to benefit such, and *to hope all things*. The truth is, the grounds of all such reasoning as the above is, metaphysical Calvinism,—a system of mere human technicalities,—with which we, as believers in the Gospel, have nothing whatever to do. Our business is to believe, to labour, and to hope, even to the end; no matter what difficulties we may meet with. The faithfulness of our Covenanted High Priest and King, is to be trusted for the rest.

But the rite may be irreverently administered. Is it reasonable to believe that it will then receive a blessing? My answer is, It is not my business to determine any such point. I need only say, If the rite has been at all observed, the command of Christ has so far been obeyed. The Infant has been admitted to the means of grace, has been made a member of the Church, no matter how sinful the party administering this might be. And, as the law is, that men shall suffer for their own sins only, I do not see how defects of this sort can affect the state of the Infant. I will here therefore as before, continue to 'hope. If the sanctuary of God is to be revered,* surely its appointments are: though neither of them is to be so far honoured as to be considered capable,^e in itself alone, of affording any spiritual aid whatsoever: yet, as each is of divine appointment, and has been given as means, to the use of which blessings are promised; it is my duty, by faith in the promises,—not in the mere rites,—diligently and faithfully to apply them.

But, when I am told, that the Infant so baptized is in a purer state than it ever after can be, supposing it to have

* Levit. xix. 30.

committed any sin whatever; that is to say, that the Babe in Christ—for such can be nothing more*—is in a more perfect state than the full grown and perfect man in Him,—who must have sinned in his course, for none liveth and sinneth not;—I am bound to say, that, whatever else this may be, it is not the teaching of the Holy Ghost in the Church of Christ: for this calls upon me continually to go on from strength to strength, from grace to grace, and ever to abound more and more, in the cultivation of all that is lovely and of good report; and this again, until Christ be fully formed within me. The thing is a mere technicality fabricated for the purpose of securing honour to the Priest; of exalting the minister to the Priesthood which belongs to Christ alone; and hence, as before, under the plea of a pious expediency, to displace even the Covenant of grace, by that of human devices.

And, once more, when I am pressed with the consideration, that, in the Sacrament of the Eucharist, a carnal and real union is formed with Christ,† I am bound to say with Christ, that “*the flesh profiteth nothing*,” even supposing it were present,—which it is not:—that *the words which he spake were spirit, and they were life; i.e. were of a spiritual nature*, as the New Covenant universally requires, and hence, conveyed the power of realizing a truly *spiritual life*.

It cannot but have appeared, from what has been said here, that the question, as to doctrines, is more intimately connected with the true development of prophecy, than has been generally seen; not only because we cannot fully know what the doctrines of Christianity are, unless we know whether we have

* In our truly apostolical Liturgy, original sin is, it is said, pardoned in the person of the baptized infant, and that if it die before committing actual sin, it is undoubtedly saved. Still, this is only a *negative justification*, and, as such, would be insufficient. In the *perfect man*, however, there must be *positive holiness*, for without this, it is expressly declared, “*no man shall see the Lord*.” The figment had recourse to in all such cases, is urged for the purpose of exalting Auricular confession, and Priestly absolution: and hence, to magnify the influence of the Priesthood, to the detriment of Christianity.—See my Letters to Dr. Pusey on the Keys, and the Eucharist.

† This is positively urged by Dr. Pusey, in his Sermon on the Eucharist, and apparently by the Bishop of Exeter in his Letter to the Churchwardens of Brampford Speke, and certainly by many others of that school.

Christianity in its fulness or not; but, because the extent and limitations of both, must be determined by the same process of investigation; and hence, by the result also determining, that the harmony is in the whole perfect and complete.

What, it may be asked, has led to the notion that there is another dispensation more perfect yet to come; that the period for this is undetermined; and again that we must, like the Jews, wait? I answer, The fact that the periods of Daniel,—involving no obscurity—have never been fairly elicited. “*The Dispensation of the fulness of times,*” i. e. closing all former dispensations, putting forth the whole mystery of Godliness, has been forbidden entrance to the understanding on the ground, that “*the time is not yet come:*” and, accordingly, our wits have been racked in the endeavour to discover by various technicalities, when this time shall come; and then, by other similar ones, what shall be its events, its doctrines, and the character of men under these: all of which is, as every one must see, as unlike the Apostolical teaching as can well be imagined; and, as we are forbidden to follow any other, it must of necessity all be wrong.

To return to our symbolism. Christ is here the true *Vine*, His people the *branches*. He is also symbolized by the Tree of life: his people obtaining from Him both the medicine which is to heal, and the fruit which is to sustain them. The branches continuing in Him, bear fruit: His father purges them, that they may bear more and more fruit: those who refuse this culture, are cut off and gathered to be burned. Again, He is *the Head: the Body*, connected therewith by joints and bands, thence receives its nutriment, its strength, and growth. But all these—and to these innumerable others similar to them might be added,—are *natural* representations of things not *in nature*; they are symbols of things, and, therefore as before, not the things which they symbolize. To mistake, therefore, the one for the other, is to evince as great a weakness of understanding, as departure from revealed truth: this is, in fact, the groundwork of all Jewish and Romish error. It substitutes the *letter* of the Divine Word for its *spirit*; converts the work of faith into that of sight; and hence makes the visible world, its principles, its power, wealth, practices, &c., at once the objects of its acquirement, and the great end of its teaching.

No one need wonder, therefore, that hypocrisy, falsehood, cruelty, persecution, ignorance, superstition, and the like, have ever attended such, where power enough has been acquired to put them in requisition. No wonder, I say, that Holy Scripture has been either authoritatively perverted, or wholly forbidden, in the hands of such, while the danger of misunderstanding it, has been the pretence urged. Its dictates are—practically speaking—as plain to the poor as the rich, to the unlearned as the learned, when faithfully put forth; nor, in this respect, is any portion of it plainer than the Revelation of St. John; nor perhaps, is any so spirit-stirring and encouraging, or less likely to be misunderstood or misapplied, when soberly expounded:—and this it is the duty, and it is within the power, of *the Minister to do*. And my conclusion here is, as before, that the system of the Pontificate is no more a Church, or a Church of Christ, than is that of the Jew or the Mohammedan; each and every of these being governed by the same earthly principles, and evincing the same earthly spirit. And, although such men as Pascal or Fenelon may be found within it, and may be saints indeed; yet, it is not to Popery, as universally taught, that they would be indebted for this: these cases cannot therefore be cited in vindication of it: they are the exceptions, not the rule of Popery. Its dogmas are to be found in the accredited writings of its Theologians, and are to be seen universally in its practices. In this broad and full view of it—whatever, and how many soever, the exceptions may be,—it is, as such, no Christian Church, but a true counterpart of the Whore of Babylon, the Mother of harlots and source of religious corruption throughout the whole world. In this sense, indeed, it is *Catholic*, and it is *Roman Catholic*.

The same is true of Puseyism* as to *principle*; and *prin-*

* The symbolism of this school may be seen in a translation,—made and published some years ago by two of the Secretaries of the then Camden Society of Cambridge,—of the work of William Durandus, a Romish Bishop of the darkest ages. The object of this work is, to shew how the Catholic doctrines are developed in the cruciform plans of Churches, the compartments, mouldings, &c., of their windows, doors, altar-pieces, and the like: in the baptizing of bells, the colours of altar-cloths, &c. &c.: which these very orthodox and Catholic translators tell us, is that, and that alone, which will meet and supply the various wants of wayward and fallible man: that Durandus being dead yet

ciple is every thing. I need not be told, that the teachers and abettors of this are good and pious men. With their moral characters I have nothing to do here. It is with their *principles* that I am concerned: and I know, that these are those of heathenism; and, that *human expediency*, urged on by misrepresentations of the Scriptures, and of the best writers of the Church, are their only grounds; and, that a false and superstitious piety is their end.

To all this, I oppose the *simple principles* of the Gospel, which never can, and never will, unite with it: the development of these in the Revelation of St. John,—with the magnificent and invariable symbolism presented by him, *embodying* the true mind and intent of holy writ throughout, and unfolding the full testimony to Jesus in all this, has authoritatively determined for me what is *the drift and spirit of all prophecy*. In this I have something clear, plain, and encouraging; something which will at once inform and sanctify the heart, and infuse a hope of glory never to be shaken.

And, to conclude on this question: Whatever may be said on the danger of figurative and symbolical interpretation generally:—and nothing can be more certain than that it does, to fanciful interpreters, supply a most abundant source of materials admirably fitted for their purposes:—still nothing need be apprehended from all this, when the context is extensively viewed, and well considered: the predictions of the prophets, with the facts of history, and the full and ample detail of doctrines, easily gathered from the plainest enouncements, afford means quite sufficient, in the hands of honest and judicious men, to guard against every evil that may in these cases be feared or felt.

But the great advantage derived from symbolism is, the speaketh in all this, what is plain, full, and authoritative, and such as to make Books, and of course, the Bible, quite unnecessary. These translators further tell us, that it would be no difficult matter to trace out a similar symbolism throughout the whole of nature, so as to make all one great and sufficient book of universal Scripture:—which is pure heathenism, and a true counterpart of the Pantheism of modern Germany. I will only add: Those who cannot see, that there is something more in this, and really intended by it, that can be ascribed to the mistakes of really good and pious men; and, that had not its folly and falsehood been cherished in some high places, it would have been exploded as heresy, and something worse than heterodoxy, long ago.

insuperable barrier which it opposes to Jewish, Romish, and Rationalistic, *literalism*. Symbolism will admit of none but a *mystical* interpretation; and, when doctrine is concerned, it must necessarily be *spiritually* understood: the same to a considerable extent is true of Metaphor, which is but another method of dealing with symbols. In the New Testament,—as being the only authoritative commentary of the Old,—we find both these things very largely and most judiciously applied. It has been my endeavour in the foregoing work, to follow its example: that I have succeeded to some small extent, I will venture to hope: while I shall not doubt, that all might have been much better, and far more satisfactorily done.

RECAPITULATION AND GENERAL CONCLUSION.

To sum up our question, then, as briefly as we can: I must say, in the first place, my endeavour has been to ascertain the sense of Holy Scripture by means of itself: *i. e.* by the application of its parallel places for the elucidation of each other, both as to its *modes* of enunciation, and as to the facts and doctrines which it unfolds; and this again, to an extent not usually had recourse to: having no doubt that, as the Bible is a very peculiar book, is the work of one great mind, and has ever before it one great end, *testimony to Jesus* for the salvation of mankind; this is the only method at all likely, fairly and fully to develope its great and saving truths.* That the methods usually adopted by the followers of Mr. Mede, and some others, are utterly inadequate to this, has been fully shewn in the Preface to my larger Work.

In the next place, the Visions of Daniel have been considered, as their several characters required. The four great Empires of these, must of necessity be those of *Babylon, Medo-Persia, Greece, and Rome*: for no others ever so existed; and, from the nature and requirements of this case, none ever can. And it follows, that *heathen Rome* must be the last of these; and, that the *fifth everlasting and heavenly kingdom* which was to succeed this, must be that of *Christ, i. e. Christianity*. And, as in the image which symbolizes these four Empires, as well as every other method adopted in exhibiting them, presents them all in *immediate and close succession*; and, as the fall of the fourth is full and complete, leaving nothing whatsoever to intervene between it and the kingdom of Christ; and, again, as this kingdom of Christ was *de jure*, though not *de facto*, set up even before the fall of the latter, and succeeded immediately to its fall, fully established *de facto*; no lengthening out of Daniel's fourth Empire in Popery, could possibly be intended by the Holy Ghost in these visions. This, I will affirm, is utterly impossible and untenable.

In the third place, every one of Daniel's Visions so unites the fall of the *fourth*, and the rise of our *fifth*, Empire, with the known facts of history, viz. the *cutting off of the Messiah*,

* Which my very unassuming Reviewer, noticed above, condemns in the most summary way!

the fall of Jerusalem, that of the Empire of heathen Rome, and of the universal establishment of Christianity, that to doubt of the certainty of this, is wilfully to close the eyes and understanding against that, which common sense and common honesty, must deem to be as certain as language and facts can make it.

Christ was cut off; His Apostles went forth into every land; signs and wonders attended their ministry; and, even in their days, heathenism received its everlasting overthrow. The *Desolator* of the once holy city and Sanctuary,—symbolized by the *Little Horn* of Daniel,—now exalted himself above every thing that *was called God, or worshipped*, and made war against the Saints of the Most High: they were given into his hands until the time appointed for the end, viz. *a time, times, and a half; i. e.* until the close of Daniel's seventieth *mystical* week. He then fell, and they took possession of the kingdom under the whole heaven: and this kingdom is *an everlasting kingdom: i. e.* one to which none other shall succeed, even to the consummation of all things. And, once more, upon the establishment of this;—and history informs us when this was done;—the particulars of prophecy, *properly so called*, came to their destined close and end: all was now for ever committed to the efficacy of the Apostolical doctrines, as administered by the Holy Ghost; so that, henceforward, Believers were to walk by faith alone, not by sight in any sense.

In the fourth place, when we come to the New Testament, and particularly to the Revelation (*i. e.* of Christ) by St. John, the predictions of Daniel, with the facts they bring before us, are continually adduced as the authorities upon which the claims of Christ, and the establishment of his kingdom, are founded: and we are told, that *all the Prophets ministered both to these things, and to these days*; and, that the *spirit of all prophecy is the testimony of Jesus*. And again, when we come to investigate more particularly the Revelation of St. John, we find nothing but what the Prophets had said should so come to pass; and this is generally given in *the very terms*, and under *the very imagery*, used by them. The doctrines, too, whether inculcated in terms, or by symbols, are those, and those only, of the Apostolically established Churches; and from which, even in the least degree, we are forbidden to depart, under threat of damnation.

We have here, therefore, in the sixth place, nothing whatever beyond a varied exhibition of the unsealing of the hitherto sealed Book of Scripture by the Lamb, slain, as it were, from the foundation of the world, *i. e.* throughout the Patriarchal and Mosaic dispensations, and down to that which is emphatically and appropriately termed *the Dispensation of the fulness of times*, which shall fill all time, even to the consummation of all things. And, just as Daniel's visions,—as shewn above,—are repetitions exhibiting the same great events and times,—and the same is true of all the Prophets, none proceeding continually onward in time; so also—as shewn in my larger Work—is every series, whether of the Seals, Trumpets, Vials, &c., in the Revelation of St. John, only another,—and usually plainer,—exhibition of the same great events and extraordinary times. And, further, as Daniel gave his seventieth week for the *full establishment of the kingdom of Christ*; so, likewise, does St. John conduct every one of these his series, through *a seven days' period*, the last ever celebrating, with a sabbatical hymn, the consummation had in view by the Prophets; namely, the fact that “*the Kingdoms of this world had now become the Kingdoms of our Lord, and of his Christ, and that He shall reign for ever and ever.*” And, once more, however varied the descriptions of the Prophets are, or however numerous the subordinate particulars touched upon by them, or by St. John their inspired Interpreter, the end is one and the same in all, the testimony that Jesus is the Christ.

In the foregoing sheets, however, the course pursued, as to the Revelation, is a little different: viz. first, to test the addresses to the seven Churches, by the declarations and doctrines found in the last two chapters, and occasionally in those occurring in its middle portions, for the purpose of ascertaining whether these then-established Churches, and that found also established at the end of the Book, rest on the same prophetic authority, and breathe the same Apostolical doctrines: and, secondly, to test these latter chapters again, also by the words of the Prophets, and the doctrines of the Apostles: and, at the same time, to fix the times and events of each. And the result has been, a perfect unity in all, such, and such only, as Divine power could have planned and perfected, and, as nothing short of the amplest aid of Scripture could now have enabled us to see and develope.

I have, moreover, for my own satisfaction, tried this question in various other ways; namely, by investigating the several series of St. John in an order different from the above:—their results I do not now publish:—and, in every case, the *great end* arrived at is the same; the full and final establishment of the Kingdom of Christ, in all the power and purity foretold by the Prophets, and preached by the Apostles.

Nor have I been able to find, through a long-continued, and, I trust, honest investigation of Holy Scripture, the least possible intimation of any thing either falling short of this, or in any way exceeding it. I am well aware, indeed, how easy it is for a warm imagination, unrestrained by the severity of genuine critical research, to extract any thing it may desire from a Book so highly figurative, and otherwise foreign to European taste, as the Bible is: every one knows, too, what varieties, incongruities, and absurdities, have been so extracted. It has been my great object to pursue a plan, which would not admit of this; and I trust I have honestly—however feebly—followed it out.

My conclusion on the whole therefore is, that, as my inquiries have been conducted on principles to which no good objection can be made, and, as my results are those which vindicate to the Word of God its *simplicity, clearness, unity*, and *ease of apprehension*, so that he who runs may read, and he who reads may understand its most enigmatical and otherwise obscure enouncements, and to Christianity, its *vastly extensive and irrefragable system of evidence, its power, purity, spirituality*, and *entire completeness*; I have, in the main, succeeded; have solved the great and apparently insoluble problem: and, to Him, to whom the praise is justly due, I most thankfully and fully ascribe it. On this conclusion, it is my intention, with God's help, to stand; devise ignorance, artifice, prejudice, party-feeling, whatever they may (and a good specimen of the experiment made, has been seen above), until, indeed, good and substantial proof shall have been advanced to the contrary: which, however, I will venture to predict, will not soon be done. I will then lose no time in publishing my recantation, and in offering my best thanks to my Opponent, be he who he may; because it is scriptural truth, and this alone, that I have hoped to advance.